

# **THE REVIEW AND EXPOSITOR**

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# THE REVIEW AND EXPOSITOR

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## THE PREACHER AND HIS MESSAGE.

OPENING ADDRESS DELIVERED BEFORE THE FACULTY AND STUDENT BODY OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, SEPTEMBER 19, 1922,

BY

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ASSISTANT PROFESSOR OF THEOLOGY.

The Christian ministry is a divine calling into which men are led by the Holy Spirit "to assert eternal providence and to justify the way of God to men." In its source it is God-given, not man-made. It is not concerned with any particular theory of apostolic succession; it is vitally concerned with and conditioned by a divine connection from which it draws its strength. In its power it is subject to the indwelling and leading of the Spirit, and in its objective it has as its privilege and task the faithful delivery of an evangelical message which does not exonerate man of his sins and frailties but magnifies God in saving the world through Christ his Son. Its chief glory is found in the personality of Jesus Christ, his redemptive work and missionary message. It is in the light of the face of Jesus that the ministry is glorified. But the light of his face shines not where his personality is

robbed of its divine qualities and the human elements exalted to the exclusion of all else,—even though this theft be committed with platitudes and high-sounding phrases concerning his matchless life. No interpretation of Jesus is adequate which does not take him in his entirety. He was both God and man. He needs no apotheosis. Any deification of Christ must be grounded in that which was merely human and earthly. Jesus will not become God; he was God and is. The light of his face shines not where his atoning death is stripped of its substitutionary nature both in principle and fact, and regarded simply as a moving spectacle addressed by God to men to show forth his anger against sin but dissociated from any demands inherent either in the nature of God or of man. The light of his face shines not where the missionary message shot through with the imperative of salvation is interpreted by callous and unsympathetic spirits and resolved into a commonplace social-uplift program with no dynamic of divine love *seeking* men and with no urgency of human hearts *needing* God. The glory of Christ in all aspects of his person and work is the glory of the ministry; a Christless ministry is mere professionalism reduced to that which is sacrilegious. The ministry that has no Christ as Savior from actual sin perhaps has words, but not *the word*; and the ministry that has no passion to seek, has no occasion to speak—the passionless ministry is likewise messageless.

The present status in the theological world has a reflex action necessarily upon the ministry. The preacher needs “to listen in”, though the air be filled with a jargon of strange and unintelligible sounds to an ear sensitive to whispers of truth as it is in Christ; needs to listen in though the fearful controversial spirit affects in a harsh and grating manner the finer sensibilities of a soul which seeks to know truth for its own sake and not for partisanship. He will doubtless hear voices crying forth their wares as genuine and sufficient, but which to him, as he

keeps close to the heart of the Master, are manifestly perverse of the truth and insufficient. On the one hand, he will listen to the demands of the radicals, the liberals, the modernists, for a re-statement of the Christian faith in terms of the so-called new knowledge; to eliminate from the historical narrative of the earthly life of our Lord that supernatural element which is plainly evident from the beginning to the end, and to reduce it all to a dead level of naturalism and rationalism. As for example: The Virgin Birth of Jesus is contrary both to nature and to reason, and is to be instantly rejected. The disciples were grossly mistaken about the birth of Jesus and were simply following in the wake of other peoples who attributed virgin birth to their great ones to account for unusual superiority; but that they phrased his birth "in terms of a biological miracle which our modern minds cannot use."<sup>1</sup> Here one pauses with reverence and fear to ask if perchance these same men were not following rather in the wake of the Holy Spirit as he spoke of the mysteries of that Life, and to inquire further if our modern minds have become so godless as to rule the Sovereign Being Himself out of his universe which he holds within his own keeping, and in which he "fulfills himself in many ways." But to this we will recur. Again in his listening he will hear this discordant note with regard to the redemptive work of the Savior,—a vigorous protest that there should be any special theory of the atonement, and especially that "the blood of our Lord, shed in a substitutionary death, placates an alienated deity and makes possible welcome for the returning sinner."<sup>2</sup> In like manner he will listen in on the deep thinking of the modern mind in its perversion of the doctrine of the Second Coming of Christ,—denying the personal, visible, outward coming of the Savior, and holding that his coming means

<sup>1</sup> Fosdick: Excerpts from a Sermon: *The New Knowledge and the Christian Faith*, p. 10.

<sup>2</sup> *Ibid.* p. 6.

that "his will and principles will be worked out by God's grace in human life and institutions until he shall see of the travail of his soul and shall be satisfied." One marvels at the brazen attempts of men to set aside the clear teaching of the Word of God, and who, in doing so, wrest the scriptures to their own destruction. "Christ is coming!"—when, we do not know; but the fact of his appearing stands as the denouement of history in the triumph of Christ over all his foes. They say, "Christ is coming", and "say it with all the hearts. But they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us that development is God's way of working out his will."<sup>3</sup> One is astonished at the exhilarating insight of recent generations", but in the clear light of the affirmations of the Word of God he feels also perchance that our too much learning has made us mad.

On the other hand, as he listens in, the faithful minister will hear the rumblings of discontent at the rabid efforts to discountenance the Word of God; his soul will be stirred by the defiant challenge of men who "stand four-square to every wind that blows", who see in the present situation grave perils to the Christian faith, and who aren't ashamed to espouse the cause of Christ as containing at least some things fundamental which are held up in mockery by unrelenting critics who have neither the mind of Christ nor the implicit confidence in nor supreme allegiance to him which characterized those early men and women who followed him as Lord. But in saying this I am not arraying the orthodox against the unorthodox,—such terms connote too much of controversy, they savor too much of majorities and minorities,—I am simply pleading for an overmastering loyalty to Christ and the Word. Christianity does have certain fundamental contents, and any modification of the essential tenets of

<sup>3</sup> *Ibid.*, p. 17.

the Christian religion produces a hybrid faith and a compromise which can be nothing less than defeat. If there is anything in the message of Christ to the world that may be regarded as fundamental, there must be no submerging of that essential thing in a craven act of compromise,—essentiality has no substitute; nothing else can answer the need even though it is labeled “just as good”. The plea for the spirit of tolerance in the face of the fact that the kernel of the Gospel is being despoiled and only the shell remains, can be accepted only by those who have weak knees, and palsied hands. Such a plea cannot be granted by ministers of the word who have not only a passion to see the world brought to Christ, but a message from him which they believe shows the way unerringly. What we want is not tolerance but liberty, to believe, to accept, to defend, and to propagate the genuine message of the truth as it is in Christ. “I am the way, the truth, and the life”, and we cannot go out of the way or the truth in finding the life when following in his steps. Supreme loyalty to him is the one condition of a ministry which will be constant in its loves and faithful in its presentation of truth learned at his feet. To depart from him, our lives and our ministry are bound in shallows and in miseries. We will not only make shipwreck of our own fortunes but overthrow the faith of some as did Hymeneaus and Philetus.

We have considered up to this point the nature of the ministry in its direct connection with God; the glory of the ministry as found in the person, work and words of Christ; the blatant attempts to rob the Christian religion of its evangelical beliefs and to interpret in terms of the new knowledge the sublimer conceptions of the old truth; and finally, the necessity of the preacher’s loyalty to Christ as the chief factor in fulfilling his ministry as a good soldier of the cross. From these we shall deduce the following propositions which are essential both to the faithful preacher and the faithful message:—

1. The abiding conviction that God *can* speak to men

and *does*, and that the minister himself interprets his own commission in terms of a divine call.

2. That God is able to reveal himself to men, and that the supreme revelation is found in the person, work and words of Jesus of Nazareth the Savior of men from sin.

3. That the historical narrative of that revelation and all other revelations looking forward to and fulfilled in his coming, is God's Word, sufficient, certain, and authoritative in all matters pertaining to faith and practice.

4. That the inner experience which he has had with God in Christ produces in his preaching that personal testimony of the ability of Jesus to save, and the passionate appeal of a heart set on fire by the Holy Spirit to show others the way.

We shall now consider these in order.

First: God can and does communicate with men. To place God in the category of that which is unknowable is to sever the line of communication between him and the world. The ancient order of prophets was vigorous in denunciation of the sins of the people, unwavering in their rebukes of a disloyal nation. The question is not as to the apparent futility of their message, since there can be no futile preaching of a message which God commands—but one must remember that the spirit of the prophet in his zeal for righteousness as well as his message in all of its meaning were produced directly by that overmastering consciousness “Thus saith the Lord”. To deny the possibility of God's communicating with his servant is to jeopardize the authority with which the servant's message should be clothed, to divest him of that spiritual morale which he should possess,—and in robbing him of his authority and morale, the preacher himself becomes spineless—we have substituted a man of straw for a man of iron. We can never possess the imperative of preaching except as it comes from the real experience of hearing the Lord speak to us, whether with Samuel in the temple, with Elijah on the mount, or with Saul of Tarsus at Da-

mascus. "There is danger in our time that we of the Christian ministry in this strenuous and eager life will reserve little time to pray to him and no time to listen to him. The best hours, the most fruitful hours, the hours fullest of inspiration for future service are those in which our only utterance is, "Speak, Lord; thy servant is listening," and the only message that we receive is, "Be still, and know that I am God."<sup>4</sup> The only panacea for professionalism in the ministry is the experience of a heavenly vision and fidelity to its upward calling. To preach the truth because it ought to be preached is not just the same thing as preaching it because of an inward compulsion which cries out "Woe is to me if I preach not the Gospel". The duties attached to the ministry are resultants; *that inner compulsion* comes by virtue of a prior personal contact with God. He speaks and we repeat after him the message which he gives. The preacher needs not to keep his ear to the ground to hear what the people say. He is already familiar with the sounds of earth, and knows the content of the human cry; rather to keep his ear upturned to God to listen to what he has to say, and comprehending in some measure the content of Heaven's answer to human need.

"The Christian minister must speak with power or he speaks in vain. He must overcome the currents which sweep men backward and downward,—appetites, sensuality, avarice, lust of power, love of applause, self-conceit, self-will. This he cannot do with pleasant literary essays, pious or pungent phrase-making, or theological philosophizing."<sup>5</sup> He must speak with authority. But if there is no spiritual experience in his life in which he can know beyond per-adventure the presence and voice of God, there is no possible way that he can give out what he has never received. If God has spoken the preacher can speak, will speak, must speak. If he has not spoken, let our lips

<sup>4</sup> Abbott: *The Christian Ministry*, pp. 229-230.

<sup>5</sup> *Ibid.* p. 105.

remain forever silent. The fires flame up within us only when we have listened to him.

The second proposition is also fundamental to the minister and his message; God has revealed himself in Jesus of Nazareth; that this revelation grew out of the nature of God, both as to his righteousness which demanded punishment for sin and out of his love which provided in the atonement the full and free activity of God's grace in justification. This proposition is therefore chiefly concerned with two facts: first, Jesus of Nazareth; and second, sin.

On the threshold of every man's ministry stands Jesus, not as suppliant, but as Lord and Master, with the searching question: What is the place which you are going to assign to me in your life and message? The answer, whatever it is, is determinative of all that follows. We shall not be guilty of that which is sacrilegious and blasphemous in attributing to him merely the qualities of a good man, however good; of a son of God, however son-like; of a spiritual leader of the dormant possibilities of the human race, however inspiring; or the typical example of how men ought to live, however exemplary. Such phrases are mere fabrications, counterfeits by which Christ is robbed of his deity. "He, who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus, every knee should bow, of things in heaven, of things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is"—not a good man, not a son of God, not a spiritual leader, not an example,—that Jesus Christ is Lord to the glory of

God the Father".<sup>6</sup> The lordship of Jesus is a prerequisite to your ministry, to mine. What place shall we assign him? He means either all or nothing; there is no alternative ground upon which a preacher can stand with respect to God's supreme revelation to men. He was either the Son of God, Son in the sense in which none other was, is, or can be; either the Savior of men, Savior in the sense in which none was or could be, or else a blasphemer, an imposter, and a traitor to his disciples.

I offer no apologies for the substance of the following. The convictions which one holds with regard to the facts of the life of Jesus should be consistent with those facts and maintained in loyalty. I must come in all humility and gratitude to lay at the feet of my teachers in this beloved Seminary the tribute that in their teaching concerning my Lord and Savior, they have interpreted him with no reservations either as to his humanity or his deity; that they have unfolded his life with fidelity to the picture as it is drawn in the New Testament. We have not yet found any flaws in Jesus; we have not yet seen the radiance of his life and words dimmed by the searching inquiries of a jabbering criticism whether such criticism emanates from a Tübingen school in Germany or from the radical press association of America. Jesus Christ is still the head of this institution and the one object of reverential study and emulation. We have no occasion to raise here the slogan for a movement "Back to Christ" for the simple reason we have not abandoned him. The passion of this Seminary is to strengthen and to fortify the preacher by the enthronement both in his life and message of Jesus Christ as Lord and Savior.

The position which is thus assigned to Christ here, however, is not the common heritage for all students for the ministry, nor, unfortunately, is it the position which is proclaimed from many pulpits. The hour has long since passed for a passive attitude of nominal interest in the

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<sup>6</sup> **Philippians** 2:6-11.

general movement of the defense of the Christianity of the New Testament by so-called fundamentalists against the liberalizing tendency which is virtually a repudiation of the Christian religion. We have no interest in names, but we are tremendously in sympathy with an intelligent and earnest defense of the fundamentals of our faith. We are dealing here with sacred things. To acquiesce in the program of rationalism is to surrender all that is supernatural in the New Testament, including the Virgin Birth of Jesus, the resurrection, the ascension, the Second Coming, and to brand as preposterous that doctrine of sin which necessitates the atonement of Christ as substitutionary both in principle and in fact. We are confronted with such a program of destruction. What is to be our position and our message?

### 1. As to the Virgin Birth?

With the sweeping denial of all supernatural elements in the New Testament, and the reduction to the naturalistic level all phenomena in the spiritual world, among the first things to be rejected was obviously the Virgin Birth of Jesus. In seeking to assign reasons for its rejection many things have been proposed. On the one hand, it is a biological miracle which our modern minds cannot use; it was not necessary that God should have adopted this method in bringing his Son into the world; belief in the Virgin Birth was not required as an article of faith; it is not essential to salvation, and that Paul and John, the two men who contributed most to the church's thought of the divine meaning of Christ, never even distantly allude to the Virgin Birth; and, further, that in giving up the Virgin Birth, we have not abandoned anything that is vital in the New Testament's attitude toward Jesus. Such are puerile attempts to discountenance that which is given as a fact. The presumption is that an event which is not self-explanatory is self-contradictory. In classing this event in our scheme of things among the impossibilities of nature, we have limited directly the power of God who

is above nature as well as in nature, and at the same time have reduced his ability to manifest himself entirely to the sphere of human understanding. Not only so, but we have become guilty of a piece of impertinence when we propose to say what was or was not *necessary* for God to do. If God adopted this method we may be sure that it was necessary in some way. God does not do unnecessary things. Again, even were we to admit that the belief in the Virgin Birth of Jesus was not regarded as an article of faith in the early church, there is a vast difference between the supernatural birth of Jesus being regarded as an *article of faith* and the *denial* of such a birth in view of the fact that the New Testament authenticates it. And contrary to the announcement that we forfeit nothing that is vital in the New Testament's attitude toward Jesus,—in discounting the supernatural in his birth, we forfeit just as much here as if we denied his atoning death, his resurrection and ascension. If the narrative of the historical facts connected with the course of our Lord's earthly experience is authentic in some parts and unauthentic in other, then we have no criterion of scriptures, and the interpretation of what is recorded is subject to the whimsicalities of the interpreter. We have dealt too loosely with salient things, and in nothing have we been more superficial than in the matter of the miraculous birth of Jesus. We have resorted too much to scientific formulae in trying to prove a thing which cannot be demonstrated with mathematical accuracy. "The steps of God move with perfect rhythm throughout his universe, and if God is in the Virgin Birth then all else is clear enough."<sup>7</sup> The preacher cannot wabble her; the stakes of his ministry are driven in fundamentals; to abandon the miraculous in the birth of Jesus as incredulous is to begin the descent from a sublime faith to a base and godless rationalism. All denials of the Virgin Birth of Jesus lead ultimately to the discrediting of his deity and the

<sup>7</sup> Robertson: *Luke the Historian*, p. 114.

substitution for his Sonship of an exalted but humanitarian Christ.

2. We are confronted with this program of destruction, in the second place, with an explicit denial of the outward, visible, personal return of the Savior. It is obvious that the logical sequence to the denial of the bodily resurrection of Jesus is the impossibility of a personal return to judge the world. He who has never been raised from the dead can under no circumstances perfect an advent. "The hope of Christ's second coming in glory, in the view of the New Testament Christians, grew out of the resurrection and its attendant events and teachings."<sup>8</sup> "Christianity stands or falls with the resurrection of Jesus. The issue may as well be squarely faced. Other miracles of Christ are easy to accept if this one took place. Our hope is built on it." "For if he be not risen there is no resurrection; and if he be not risen there is no forgiveness; and if he be not risen there is no Son of God, and the world is desolate, and the heaven is empty, and the grave is dark, sin abides, and death is eternal. If Christ be dead, then that awful vision is true: 'As I looked up into the immeasurable heavens for the divine eye, it froze me with an empty bottomless eye-socket.' But we take up the ancient glad salutation 'The Lord is risen'; and turning from these thoughts of disaster and despair that the awful supposition drags after it, fall back upon the sober certainty, and with the apostle break forth in triumph, 'Now is Christ risen from the dead and become the first-fruits of them that slept.'<sup>9</sup> It is out of this confident cry that we hear that other note of victory, "Lo, he comes." The Jesus who said, "The Son of Man must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and the third day be raised up,"<sup>10</sup> is the same who also said, "When the Son of Man shall come in his glory, and all the angels with

<sup>8</sup> Mullins: *Why Is Christianity True*, p. 196.

<sup>9</sup> *Ibid.*, p. 203. <sup>10</sup> Matt. 16:21.

him, then shall he sit on the throne of his glory,<sup>11</sup> and, "They shall see the Son of Man coming on the clouds with power and great glory,"<sup>12</sup> and, "If I go and prepare a place for you, I will come again and receive you unto myself."<sup>13</sup> "And, finally, the same Jesus about whom the angels said, "Ye men of Galilee, why stand ye looking into the heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."<sup>14</sup> If the resurrection of Jesus is a vital truth, and if it is incompatible with the view that "the survival of death" is the spiritual equivalent of the doctrine of the resurrection,—it may equally be claimed, and upon just as plausible grounds, that "the working out of his will and principles by God's grace in human life and institutions, until he shall see of the travail of his soul and shall be satisfied"<sup>15</sup> is not the equivalent of the actual, personal return of Christ to earth again. A spiritual return or a triumph of spiritual principles in the world is not by any manner of means the same as a personal return of Christ into the world. If his incarnation and resurrection were historical events, they must be consistently followed by his second coming, not only as an historical consummation of an historical religion, but as the logical sequence of his first coming. "The expectation of the return of Christ is the spiritual correlate of faith in him who was the Christ of history."<sup>16</sup>

It is fundamental that the preacher be well-grounded in this expectation; not holding it as a doctrine forced upon him by a pessimistic spirit which cries out in despair for supernatural deliverance from a trying order of things, but rather as that doctrine which grows out of sublime faith that his Master still holds the reins of the universe in his hands and guides it unerringly to that consummation which shall be reached in his personal appearing. It is not fundamental that the preacher be a

<sup>11</sup> Matt. 25:31.      <sup>12</sup> Matt. 24:30.

<sup>13</sup> John 14:3.      <sup>14</sup> Acts 1:11.

<sup>15</sup> Fosdick: *The New Knowledge and the Christian Faith*, p. 18.

<sup>16</sup> Mullins: *The Christian Religion in Its Doctrinal Expression*, p. 451.

pre-millennarian nor a post-millennarian,—sufficient for him that he be pro-millennarian. The point of emphasis in our message is not where the millennium is to occur, whether on this earth or somewhere else; not when the millenium is to come, whether before or after his appearing. The supreme fact which must dominate our preaching is the Lordship of Christ and his ultimate triumph over all. Abandon the second coming and the Christian religion reverts to a pre-Christian or philosophic type, and tends to become more and more a speculative belief. Not only so, but that overmastering impulse which we call apostolic optimism would quickly resolve itself into a hopeless wail of ministerial pessimism.

3. In the third place, we are confronted in this modern program of destruction with the demand to cast out the atoning work of Christ as being in no sense substitutionary, or propitiatory, and as offering no adequate ground upon which the wandering sinner may return to his Father's house. The fact that the just suffers for the unjust, the guiltless takes the place of the guilty, the righteous dies for the unrighteous, is held up as a relic of barbarism. But it is all sufficiently clear when one recalls that every attempt to discredit or minimize the redemptive work of Christ grows out of a false conception of the nature of God on the one hand and the nature of sin on the other. Give in a word a man's idea of God and you can complete the system as to his views of sin; tell what a man thinks of sin and you can deduce his real concept as to the nature of God. Humanity is moving unsteadily with respect to the fact of sin because the main spring of its conception of God has been sprung. "Muddy waters do not reflect the stars",—neither will a hazy or adulterated conception of God and of sin reflect the attitude of heaven toward that which is earth's chiefest need—the Savior.

The redemptive work of Christ has no fixed place in a system of thought where sin is regarded merely as a mis-

take of judgment, a fact of ignorance, or the predominance of the flesh over the spirit, or the subjugating of the religious feeling under the lower nature or worldliness, or merely a subjective feeling of guilt. Christ came into the world to save men from an actual state of sin and not from a feeling about it. Sin is real; we need not concern ourselves with any speculation as to how sin entered the world; its presence is sufficient guarantee of its reality; the trail of the serpent is over all, and in the court of the last resort the heart stands up and says, "I have felt". Sin is defiance against the will of God by an intelligent being possessing the power of contrary choice; it is rebellion; it is lawlessness; it is selfishness; it is an act or state or disposition which is morally wrong,—but perhaps its nature is more clearly defined in that it is the rupture of relations between the sinner and the personal God. This rupture of relationship carries with it several implications: first, it was the result of a deliberate choice on the part of a free moral agent, and not the result of an efficacious decree of God; second, that as the result of his sinning, man himself became morally bankrupt, depraved in every department of his being, possessing no resident forces by which he could effect his own restoration, and driven in helplessness to another who alone could save; and, third, that the inability of man to save himself was answered in the grace of God by the gift of his Son who, in the purpose of God, was sacrificed from the foundation of the world, and who, in the accomplishment of that purpose, fulfilled it upon Calvary. The heart of the Gospel is the resurrection, but the resurrection is also the seal upon the acceptance of the atoning work of Christ as sufficient to restore the sinner to divine favor. The message of the preacher must be uttered with fidelity here, and his own heart must feel the passion which the fact provokes,—for when he gets to the cross he finds water not only in his own eyes, but in the eyes of those who hear.

The third proposition fundamental to the preacher

and his message is that the historical narrative of God's supreme revelation to the world is his Word, sufficient, certain, and authoritative in all matters pertaining to faith and practice.

To assign to the Scriptures their proper place as the text-book for the preacher is of first importance. A mal-adjustment of the Bible means a distorted ministry. We can have no authoritative message from God's dealings with men in the plan of salvation apart from the authority which his Word inspires. We are not concerned here with any particular theory of inspiration; the method of God's communication with men is not in question, but the fact of it. The essential thing in inspiration is that it is the power of God operating through his Holy Spirit upon the prophets, apostles, and writers, enabling them to communicate divine truth without error.

The prime question which every preacher and advocate of the Word must answer for himself is: Is the Bible the Word of God or the word of men? Is it what it claims to be,—“holy men of God who wrote as they were moved by the Holy Spirit”? If it is not the Word of God, then Jehovah himself is ruled out of his universe, and the communion of a personal being with a personal deity—which communion we have characterized as religion—becomes a mere travesty,—men seeking for God through all the ages but with none to be found; like Paul's description of those who feel after him in darkness groping, or as the prophets of Baal with none to answer. If it is not the Word, then God has not spoken to you and to me, and the pall of night still hangs over Calvary,—and like the two companions on the road to Emmaus, we are hoping that it had been he who was to redeem Israel, but with no Christ to join us in our grief and to unfold to us the Scriptures—for there are no Scriptures to be explained; the tomb is still closed with the Roman seal unbroken. If it is the Word of God which standeth sure, then God has spoken to men and still speaks; he has acted in behalf of men and still

acts,—and we can just glory in the fellowship of the apostle John and the circle of loyal believers: “that which we have seen, that which we have felt, that which we have looked upon and our hands have handled of the word of truth now become flesh”; and feel with the great apostle Paul, the chief interpreter of Christ and exponent of the word, the three-fold response of a consecrated ministry—I am debtor to the world to make known this Gospel; I am ready to preach it any time and anywhere, and I am not ashamed of it since it is the power of God unto salvation to every one that believeth.<sup>17</sup>

In answer to the question as to whether it is the word of God or of men, I would like to indicate several groups of present-day critics and their respective, though not respectful, attitudes:

1. That group of carping critics, no less rash and unreasonable than unsympathetic, who regard the Bible as containing so many legends or fabrications, suitable for people in the childhood of the race,—but now that the race has emerged from the theological stage of development and attained to a super-stage of civilization—a kind of Positivistic era better known by its bald name Physical Science—we may discard it all as so much superstition which our modern minds cannot use.

2. There are those who would not blow out the light altogether, retaining a small part of the word of God, making great improvement where that word is deficient, and bringing it up-to-date where it has become obsolete. Among this group Mr. H. G. Wells is a typical example, perhaps the arch-exponent. It might be interesting to you to refresh your memories with a part of the contents of his recent book “The Salvaging of Civilization or the Probable Future of Mankind.” In substance Mr. Wells says: The Bible, the New Bible, is the unifying bond in the new world state which is to prevent all future wars

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<sup>17</sup> Romans 1:14-16.

and preserve civilization and the race from decay. The Old Bible is redundant, useless, and ready to be scrapped. It is not modern, it cannot meet the need. After careful scrutiny of the old Book a fragment will be retained. This should be made the nucleus of a New Bible of Civilization containing the following:

1. The New Story of Genesis.
2. The Books of Conduct and of Wisdom.
3. The Anthologies of Poetry and Literature.
4. A Book of Forecasts.

Of course Mr. Wells recognizes the stupendous difficulties connected with the production of such a Bible, but he reposes great confidence in the ability of the English-speaking to do it,—and to do it well. In the event that a representative committee fail to do it, Mr. Wells would perhaps nominate himself, but modesty forbids. It is obvious that such a Bible would recount with great satisfaction the marvellous story of the upward advance of mankind to the super-stage of civilization; but in the deeper things of that which speaks of man's eternal relations to God, there would be no recognition of the blessings of God upon men in regeneration. But the super-state has not arrived, nor has the super-man either of Wells, Nietzsche, or Shaw—and it is quite clear that neither can appear without a little help from the Eternal Conservator of both men and states.

3. There are those who love the Word but are really assisting its traducers in making claims which it in no way professes to substantiate. Volivar of Zion City says that he can prove the world flat in less time than it takes to tell it; prove the Copernican system of astronomy absolutely false and the Ptolemaic correct, and put any physical scientist out of business in thirty minutes.

On the other hand, there are those who still claim the Word of God as the Handbook of life to millions of men and women, and who in the midst of joy or sorrow—experiences bright or mellow—find in it the one consolation

and inspiration for the accomplishment of that sacred mission upon which we have come: "Lo, as it is written in the book of life concerning me, I am come to do thy will, O God."

One word needs to be added. We should be cautious about making claims for the Bible which it does not profess to support. The one great claim that the Bible makes for itself, and which we must defend with fidelity, is that it is the record of God's dealings with men in the story of redemption. The proper sphere of the Bible is religion. It is not a scientific treatise, and the language which it uses is not the language of science. It advances no hypotheses which suspend men in mid air between a sublime faith and a hopeless infidelity. Its declarations are positive, affirmations of fact. In the beginning God created heaven and earth; he made man in his own image; man fell from his high estate by a voluntary act of his free moral being; the grace of God was exercised in man's behalf and through the redemptive work of Christ, offered upon condition of faith, restoration to the favor of God. In this it does speak with authority and in this it can never be disproved.

There is no necessary conflict between science and the Bible. The subject matter of both is truth. Truth divided against itself cannot stand. The conflict is only apparent and is produced when science usurps the realm of religion and issues its dogmas in a strange tongue. The data of religion are just as reliable as the data of the physical world. Spiritual data cannot be demonstrated in mathematical terms, yet they are none the less reliable. Mr. Edison says that he will prove or disprove the existence of spirits by the making of an instrument so delicate that the possibility of communication with the world will be settled. If no spirits utilize his apparatus for conveying their message, perforce there are no spirits. One is led to believe, however, that the possibility of communicating

with the spirits could more readily be demonstrated in one's closet on his knees than in his laboratory.

I wish to quote here a passage from a chapel address delivered by Dr. J. F. Fraser in the fall of last year. It was spoken with reference to the critics' attitude toward the Book of Jonah, but in a general way is characteristic of the destructive critics toward the entire Bible.

“How impoverished is the mind of man who will read this book to marvel or to laugh at the story of a fish and fail to grasp its message for the soul! And yet, there are those who will handle this story in scorn of its true message because they read with a false intelligence—a false intelligence because it is a bastard intelligence. Their eyes are holden because they will not see, and, therefore, they shall not see the spiritual meaning which shines in every page of this sublime narrative. They choose to read not with the heart and the understanding but by the yard-stick of wisdom that grovels in the name of science. They have no sense except the five poor and exceedingly untrustworthy senses; and so, with their eyes they look for errors and discrepancies; with their ears they listen for the ticking of the clock of time; with their fingers they fumble among the leaves of a poor handbook of chronology; with their tongues they regard lying vanities and forsake their own mercy, and with their noses they sniff about for the smell of a fish. It is doubtful if the physical tragedy written in the Book of Jonah can compare with the comedy of errors to be found in scientific objections to this glorious utterance which claims nothing so much as it claims the whole world for the pardoning love of God.”

There in the awful solitude of the snow-covered Andes is the most remarkable monument in the world, the famous “Christ of the Andes”. It was constructed in 1904 as a symbol of peace between the Republics of Chile and Argentina. On it is this inscription:

“Sooner shall these mountains crumble into dust than Chile and Argentina break the peace, to which they have pledged themselves at the feet of Christ the Redeemer.”

In the awful responsibility of your ministry and mine there stands the fact of the Bible,—the record of God’s dealing with men. It contains the assurance of a possible peace between God and men at the Cross of Christ. Sooner let our pulpits crumble into dust and we ourselves be silenced in speech than that we should abandon it as God’s Word to a lost world.

Finally, the fourth proposition essential likewise to the faithful preacher and the faithful message is that he have the inner experience with God in Christ which we call “union with him”; that the possession of this experience produce in his preaching the personal testimony of the power of Jesus to save, and give to his message that passionate appeal, set on fire by the Spirit, to show others the way. There are three things involved in this personal aspect of the preacher and his message:

First, the fact that he possesses an experience. The very nature of the Christian religion necessitates the union with God in Christ. If the Christian religion were simply the “perception of the Infinite under such manifestations as are able to influence the moral character of man”,<sup>18</sup> then the qualification for the minister might be expressed in terms of an intellectual apprehension of truths about God and not acquaintanceship with him. Let us keep clearly before us the fundamental fact that the Christian religion takes for its province not only the perception of the Infinite under such manifestations as are able to influence the moral character of men, but that in Christ it is acquaintanceship with God which produces a complete change in the moral character of man because it renews the moral disposition of the soul. It is fitting,

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<sup>18</sup>Max Müller: *Natural Religion*, p. 188. Note: Müller is simply defining Religion.

it is necessary for the preacher to have the objective data of theological thought, the development and history both of doctrine and the church; but taking precedence over these as the dominating principle of his preaching is the theology of his own inner experience. To tell a man to "come and see" ought to carry with it the conviction that the preacher has something to show; but what the preacher reveals is determined entirely by what he himself has seen. There is no possibility of our imparting something that we have never received; no possibility of showing what we have never seen, and no possibility of enlightening others when our eyes are holden that they cannot see. Eyes have we, but we see not; ears have we, but we hear not; mouths have we, but we speak not,—and all because that real, vital, and abiding experience has not yet been felt in the glories of sight, of sound, and of speech. John Milton is led to deplore the awful conditions of the revolutionary days in England "when the hungry sheep look up and are not fed".<sup>19</sup> But to feed the hungry sheep the under shepherd himself must first have personal knowledge as to where are the green pastures.

In the second place, the fact that he possesses a personal testimony of the power of Jesus to save. This is the product of the inner experience. The preacher's consciousness of his own supernatural experience of God in Christ through regeneration by the Holy Spirit, will keep him securely anchored to the bed-rock of that which is fundamental for all men. This consciousness will not only color his preaching; it will be the expression of his message. God is conducting a clinic in twice-born men every day, and the evidence of his presence in human life is the abiding guarantee of his power to save. The testimony of the preacher will be convincing, living, spontaneous and genuine, in proportion to his conviction not only as to the necessity of the New Birth, but as to his

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<sup>19</sup> John Milton: *Lycidas.*

actually having experienced it. The doubting preacher is perhaps not an anomaly,—an honest doubt need not preclude ultimate faith; but certainly the world is not converted by the presentation of our doubts however seriously held; it demands the dynamic testimony of “that which we have heard, that which we have seen with our eyes, that which we have looked upon and our hands have handled of the word of truth”.<sup>20</sup> It is only through this personal testimony of a genuine experience that we can save ourselves from a superficial ministry. That which is superficial is artificial; that which is artificial soon becomes hypocritical. We shall need to penetrate human character and conduct more deeply than the surface. Pharisaism might be convenient, but it is not sharp enough to find the heart’s core. Pharisaism can never make the spiritual diagnosis which man needs to show forth the true condition of his life; it itself is the effect of a mistaken conception of what God requires, and is symptomatic of other ills which need healing. The personal testimony of a saved sinner is the only testimony that can tell a sinner how to be saved.

Finally, the possession of this inner experience will produce in the preacher that motive power of divine love, and will give to him that passion to see the world brought to the feet of his Master. We are not concerned here with a pulpit which has as its only mission a localized ministry. We shall rather feel with John Wesley that our pulpit is the world. Most of all we shall follow in the steps of the Son of Man who had no place to lay his head since the world itself was not large enough to hold him. There is nothing provincial in Jesus; there is nothing provincial in those early disciples after the Holy Spirit had clarified for them the universal mission of the Savior; and there should be nothing provincial in our message to the world. The universal need of sinful men requires a universal

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<sup>20</sup> I John 1:1.

Savior. That Savior we have received and from him the glad tidings to every creature. We shall not circumscribe the message of Christ by hard and unsympathetic barriers of race, color, or condition. There are no national or international boundaries in the Kingdom of God; no racial or interracial distinctions in the Kingdom of Heaven; no preclusion by prejudice or otherwise of the universal import of the Gospel to all men and to every man. There should be no such boundaries, no such distinctions in your message, in mine. If we are missionary, God will bless us; if we are anti-missionary, we have not sensed either the outer fringe of the mind of Christ or understood with remotest comprehension the significance of God's supreme gift to the world. We shall not forget it,—when God gave his Son he gave all that he had, and his Son was a missionary. When in the New Birth we are returned as sons and daughters to God, we shall evidence in our fervor for his cause *in going* the same spirit which actuated him in our behalf *in coming*.

We have no clergy permit which makes us immune to the sacred obligation to evangelize the world. We have no right at all to pray God to send the Gospel to the nations, unless we are willing to be sent, to carry it. We shall remove from our daily devotion in song the bewailing note that God should "Pity them, pity them, the sons of the nations", and come rather to the full expression of the Christian consciousness of our debtorship. The heathen need no pity from you or from me; what is their heritage, at least from your standpoint and mine as ambassadors of Christ, is a square deal.

There is no place in all the earth but where his footsteps are found; no lowness of need, but there he ministers; no height of privilege in service, but from which he beckons: "Come up". Does he call from China? then let China be the one place in all the world where I must invest my life for him,—holding no cost too great for the

glory of a gladsome fellowship. Does Africa call? does he call from Africa? then the Dark Continent becomes suddenly aglow with heavenly light. Does he call from Japan? O, my soul, be quick to answer, with no hesitant voice nor crouching fears, "Lo, I come to do thy will, O, Christ." My ministry means nothing unless it means loyalty to him; my preaching finds its only fruitfulness in whole-hearted surrender to his calling: "Come after me, and I will make you to become fishers of men."

"I ask no dreams, no prophet ecstacies;  
No sudden rending of this veil of clay;  
No angel visitant, no opening skies;  
Oh, take the dimness of my heart away."

## THE NEW BIRTH AND THE CONVERSATION WITH NICODEMUS.

By R. E. NEIGHBOR.

It is worth noting that Jesus was content to merely state the *fact* of the new birth. He did not argue it. In this He showed His wisdom; on the contrary, we in doing so are likely to manifest our folly. For in its very nature the new birth is one of God's *ultimate* facts. It lies in the region of the experience and not in the region of the understanding. It lies therefore necessarily beyond our ability to explain—which is what Jesus did not attempt.

The new birth, after all discussion of it, is simply the fact of a divine life in the soul of man. But the nature of LIFE, even of its lower kinds, is the unsolved, and probably unsolvable, problem of the biologists. None of us knows what Life *is*. We can tell a good many things about it; we can observe and study its various manifestations; but we have not yet entered, and presumably we never shall enter, into its secret chambers and resolve its mystery. Its origin and nature—how it begins and what is its essence—lie beyond us. The spiritual life is as non-understandable, for instance, as the doctrine of the Trinity, which is the name we give to the impenetrable mystery of the mode of the divine existence. All our rationalizing on either theme is necessarily irrational, for we can know nothing of either beyond the facts themselves. And neither of these facts have we discovered; both have been revealed.

But the fact is certain because revealed. Beyond the blossom and the fragrance of the flower, and beyond the foliage and fruit of the tree, we *know* that there must be the plant-life; behind the varied activities and changing manifestations of the animal world we know also that there must be the animal life, and behind both of them GOD. Of this we are sure. But that is all of which we

can be sure. For life itself, both in its beginnings and its processes, is as inscrutable as the midnight darkness. The theologian is precisely as helpless as the biologist.

So I say Jesus did not in this matter give us a theology but a religion. We, on the contrary, are constantly tempted to sacrifice religion to the interests, or the supposed interests, of our theology. Jesus cared little for mere orthodoxy; we are ever making it a chief concern.

Let us now note that this teaching of Jesus in the conversation with Nicodemus is in complete accord with modern science. As in nature there would be no such thing as verdure clothing the barren earth with beauty in the year's spring-time, except as the result of a life-energy that defies analysis and which no man can create in his laboratory or anywhere else, so there can be, Jesus asserts, no harmonization of a man's conduct and moral career with those truths, principles, facts, and issues which we have in mind when we speak of the Kingdom of God as established on earth, apart from the possession by him of that spiritual life which, He also says, is the impartation or creation of the Divine Spirit. In the language of the apostle Paul the "eternal life" is the "gift of God"—a statement in which his thought concerns itself not only with the freeness of the gift but with its source. It is the Divine Life in the disciple that is ever energizing in him and redeeming in him, if he be redeemed at all. And it is nothing other than that. When Paul is accounting for his own extraordinary career as an apostle, he does so by saying that "the love of Christ constrained him", i. e.: that the same divine love which was in Christ and which made his life unique with the uniqueness of divinity, was the all-controlling force in himself also—which was only saying in another form of statement what Jesus said to Nicodemus, viz: that the Christian life in its origin, progress and consummation is nothing other than the life of God in the soul of man. The energy which carries it through from origin to end, is the energy of LIFE—

spiritual life. The mystery of the new birth is thus the mystery of the perpetual re-incarnation of the Divine. But you can no more understand its *method* than you can understand the conception of Jesus in the womb of the Virgin. Both come under one category: the power of the Highest that overshadows.

You cannot explain its rationale any more than you can explain the process by which life, seizing upon the human embryo, produces in the course of fifty or sixty years a Gladstone or a Cavour. But it is quite true that whether it be a Gladstone or a Cavour, a Jonathan Edwards or a Jerry McAuley, God is the creative life-energy in each of them—human life in the one case, spiritual life in the other, and both from Himself. “Marvel not that I said unto thee: Ye must be born again”, i. e.: born from above, or born of *God*.

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Nevertheless we are quite astray when we suppose that the supernaturalism which thus inheres in the new birth, interferes in the least with the freedom of our activities or relieves us of personal responsibilities. The farmer plows and sows and cultivates his fields; he pays attention to the changing seasons of the year; he studies the nature of the soils on his farm; and he brings all his knowledge and skill to bear on the various problems of his industry; and as a result he reaps his harvests and adds to his wealth. And he does all this as if there were no God at all. In like manner, in the domain of religion, men may repent and believe the gospel and accept the salvation which is in Christ, and yet remain wholly unconscious of any operation of the Divine Spirit on their minds and hearts. In fact, like the twelve men at Ephesus, and most of the saints of the Old Testament, and like the converted little child of today, they may not so much as know “whether there be any Holy Ghost”. One does not need to be a botanist to know a peach when he sees it, or to enjoy it when he eats it. Fortunate indeed it is that the

work of the Holy Spirit in regeneration does not depend upon, nor synchronize with, our knowledge of the Holy Spirit—any more than the blowing of the wind depends upon the science of meteorology or on the Weather Bureau in Washington. It is true that what we call the new birth is entirely the opus of God Himself, but the *modus operandi*, because it is His, may lie quite beyond our consciousness of whose it is, just as the thing itself lies beyond the range of our vision and the manipulation of our hands, or of his who may be the subject of it, as far as the springing up of the seed lies beyond the farmer's. The new birth is God's own act, and therefore to us is inscrutable. And that makes all our theologizing about it well nigh an impertinence. All you can say about it is that it stands for the origination of that spiritual life in the human soul which accounts for all that a man distinctively is and becomes when fitted in character for membership in the Kingdom of Heaven—vegetable *life* in the botanical kingdom, animal *life* in the world of the brute creation, spiritual *life* in whoever may be the children of God.

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In Jesus' allusion to the wind that "bloweth where it listeth and we hear the sound thereof", etc., I do not think He refers either to the mystery or to the freedom of the Spirit's action in the new birth, but rather—as attention to the grammar of the sentence will show—to the independent and unconventional character of the conduct of the man who has been Spirit-born, and who thereafter is Spirit-filled and Spirit-led. Such a man will not consent to run in the well-oiled grooves of social conventions, ecclesiastical formulas, and church programs as a matter of dictation nor as a mere matter of course, although he will not dissent in a spirit of pugnacity and self-assertion. Possibly a good many very nice people in Jerusalem and Judea were shocked by the coarse raiment of camel's hair and the leather girdle of John the Baptist, and disgusted by his diet of locusts and wild honey, but social conven-

tions could not hold in fetters a man of his sort; and can you imagine what would happen if Elijah, or even Peter or Paul or the gentle John (was he indeed so very gentle?), should come into one of our Sunday congregations to conduct the service, and a "program" were handed him with the requirement that he conduct the service *a la mode* and as pre-arranged? Nicodemus and his class were trained to recognize, and almost to venerate as sacred, the religious conventions, ecclesiastical customs and regulations, and the rabbinical rules, of their people, all of which were so alien to the spirit of freedom—free life, free movement, and free service—characteristic of the Kingdom of Heaven. The first assertion of Christ as to a man's relation to that Kingdom is that to "see" it, i. e.: to understand and appreciate it, and to "enter" it as becoming an active participant in it, he must first be Spirit-born; and then second, being now in it, he will be Spirit-guided—or indeed, if you please, *Spirit-driven*, as is written of Jesus himself. (See Mark i:12.) Such a man will neither be restrained nor compelled by rules, formulas, and programs made for him by some more or less alien authority, but will be impelled by the free spirit of God which is in him, as the ship at sea by God's free wind that fills its sails, or by the engines that throb in its interior.

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As to the statement "born of water and of the Spirit", I frankly confess that I do not know what Jesus may have meant; nor do I think that we have sufficient or any data for determining with precision what He intended to be understood by it. The report of the conversation which has come down to us is exceedingly brief, and it makes clear only those points in it which it would always be important for us to know. All else lies in greater or less obscurity. I have seen no explanations which to my mind were quite satisfactory. That which takes the reference to be to physical birth would seem puerile, unless we may suppose it to have been suggested by Nicodemus's own remark as to

the possibility of entering a second time into one's mother's womb and being born; while that which identifies it with the forgiveness of sin is supported by an array of texts and Scripture metaphors which, I venture to say, would have never been thought of as affording a clue to the meaning of these words except for the pressure of a determination to get *some* meaning either out of them or into them. It might also be asked perhaps (1) whether, if the "born of water" means forgiveness, and the "born of the Spirit" means the creation of a new, i. e.: a spiritual life, we ought not in speaking of "twice-born men" rather to say "*thrice-born*", viz.: those physically born, then afterwards born in the act of their forgiveness, and then again in their regeneration by the Spirit? and also (2) whether a man can repent of sin as the condition of being forgiven unless he have already received that new nature which is supposed to be the result of being born of the Spirit, and out of which new nature (as is said in the Prayer Book) "all good works do proceed"? and yet again (3) whether, if there be this double or two-fold birth—one in forgiveness and the other in regeneration—we are to understand that there is, or may be, a movement of the soul in the direction of its salvation which is prior to, and independent of, any divine life in the soul, this divine life being due to the Holy Spirit?

I cannot but think that by all such exegesis and argumentations as these we simply flounder around in a Serbonian bog of theological metaphysics instead of gratefully accepting what is really a very joyous fact, viz: that in every movement of our souls God-ward, in every act of our Christian life, in our several repentances and our faith, in the trials that discipline us and in the moral victories we achieve, in the service we render and the harvests we gather, God is always in us to will and to do of His good pleasure. The fact is simple enough, however unexplainable in its origin and process. The new birth is the life-energy of God manifesting itself in the regen-

eration and redemption of men, and its parable we have in the life-forces of the physical world. It is I who repent, it is I who believe, it is I who battle with sin, it is I who follow Christ—just as though I were alone in it all; yet it is not I after all who do these things, but the Christ who dwelleth in me by his Spirit and who interpenetrates my life with his own.

This to me is the unspeakably precious paradox of the New Testament. It is likewise the unspeakably precious significance of this revelation by Jesus of the mystery of the birth from above. It is his own divine life underlying and interfusing my own life in an indistinguishable oneness. It is true, however, that He speaks here only of the beginning of the process, and not of its continuance and ultimate issues. But in postulating *life*, whether in nature or in the human soul, all else within the limits of that life's own laws is made possible.

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To put the matter now in another form. It cannot be supposed for a moment that Jesus did not deal with the utmost candor and frankness with his visitor on that eventful night when He, the young Rabbi from Nazareth, and the scholarly “Teacher in Israel”, thoughtful and mature in mind, sat and talked together under the stars; or that He did not sincerely endeavor to put the momentous truth before his mind in such a form as that he could not but apprehend it if he would. And we have reason to believe that Nicodemus would be sincerely anxious to apprehend it if he could. What therefore would Nicodemus, when he turned his face homeward and revolved in his mind what Jesus had said to him, be obliged to acknowledge in regard to entrance into that Kingdom of Heaven which was proclaimed as already “at hand”, and into which multitudes were even then pressing, provided that what he had heard that night were true? For what Jesus wanted *him*, to learn, and which He must have made as clear as daylight to his mind if he were at all disposed to

deal with himself honestly, must surely be that which He also wants *us* to learn from the record which has come down to us, whether it be in agreement with the traditional interpretations or otherwise.

First of all then, Nicodemus was proud of his race. Descended from Abraham, he was a child of the Covenant and the heir of all the privileges of his people. But if what he had heard that night were true, none of these things stood him in the slightest stead so far as that Kingdom of God was concerned which was now said to be "at hand". He might just as well have been born an alien as an Israelite. Racial descent made no difference. Privileges of birth there were none. Abrahamic descent counted for naught. He would necessarily understand as much as *that*.

But again, he had been circumcised; and we well know what an emphasis of value the Hebrew placed on this peculiar rite which marked him off from the great outlying Gentile world as one of the Chosen of God. It was the sign of his exclusiveness and the symbol of his superiority. Yet according to what this new Teacher had been telling him, circumcision, not a whit more than Abrahamic lineage, would help him or anyone into the Heavenly Kingdom. One might just as well be uncircumcised. The doctrine of a new birth meant that "neither circumcision availeth anything, nor uncircumcision"—as many another Nicodemus has had to learn. The new birth put all men on the same footing of spiritual equality, and threw down the wall by which the Hebrew had hedged himself about as a person peculiarly favored of Heaven. In respect then to that Kingdom which John the Baptist had heralded and Jesus had begun to preach, circumcision added nothing whatever to Nicodemus's chances of becoming a member of it. Strange and bewildering doctrine! Nevertheless that was what the new birth, or the being "born from above", must involve. He would learn *that* also.

Furthermore, Nicodemus was a good man, a moral man, a man of approved character. He was, in addition, a devout man. There was no better man anywhere than he. He had honored the Law, offered the sacrifices, kept the prescribed fasts, attended the Temple or Synagogue worship, read and reverenced the Scriptures as the oracles of God. His reputation was stainless. As of Nathanael, so of him, it could have been said: "Behold, an Israelite indeed, in whom is no guile!" But what of it? What did it all signify? Even his religion, and his personal piety and purity, went for nothing—along with his circumcision and Abrahamic lineage—as obtaining for him any access into the Kingdom of Heaven. This Kingdom was evidently an extraordinary exclusive thing—as exclusive as his own circumcision. Its universality made it exclusive. This is another of the Gospel's paradoxes, and it is one that it is hard for all the Nicodemuses to understand or acknowledge.

Thus this aged and sincerely-minded man felt one foundation after another broken up from under him, all his reliances swept away, and the result must have been one or the other of two things: By the time he reached home he would have either become angrily hostile to Jesus and contemptuous toward his teaching as ridiculously extreme and impossible, or else would have begun to realize his utter spiritual poverty and be driven to seek relief from his despair. To this latter alternative Jesus, of course, desired to bring him. This one teaching of the new birth, and on what I may call its negative side, rendered Nicodemus spiritually helpless—as it does every man. It is indeed a doctrine not designed to perplex a Christian but rather to humble the self-righteous.

But it goes even farther than we have yet followed it as to its outcome. For as Nicodemus pondered what he had heard, he cannot fail to have understood that some sort of new adjustment was necessitated, and that when it was effected it would mean a revolution *in himself*. For

it was himself who must be “born again”. It was *he*, notwithstanding his Abrahamic descent, loyalty to the Law, circumcision, and personal piety, who was out of adjustment, and not something or some one other than he. The trouble after all, whatever it was, was in *him*, and this was the last place where he would have suspected it to be—as it is with all of us.

And last of all, he would be impressed with the radical nature of the change which had to be made. The metaphor of a “birth” would lead him to see this. The use of this word in such a connection implied that one had to be made entirely over again, re-made, to start afresh, to get back to the beginning of things. The requirement of Jesus was not reformation but regeneration; it was not a change of conduct but a change of heart and nature; it was not Sam Jones’s “Quit your meanness!” but the having of a new life in which all meanness becomes at least an abnormality; it was not a repairing and a repainting of the old house, but a taking of it entirely down and the building of a new one on another plan and along new lines and on a grander scale. It was a new “*birth*”.

This, as before said, is the negative aspect of that teaching of which Jesus gave the positive side when He spoke of the necessity of the birth from above by the Spirit of God. Indeed, the doctrine of the new birth, i. e.: of a new divine life in the soul, has many modes of presentation in the New Testament, and it is found in every part of it either expressly or by implication. It is a doctrine that goes to the bottom of things, and no teaching seems to me more needed. But it needs to be presented practically and not theologically or metaphysically, and with that simplicity of statement which is really quite possible when the presentation is controlled by the practical purpose of our Lord in His far-into-the-night talk with Nicodemus.

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The man born again, the man spiritually regenerated, is a new type or kind of man. He finds his proper classifi-

cation in the Christ-category as a new and distinct product of the divine life-energy. His norm is Christ. He is not therefore to be classified with the common run of men, i. e.: with men unregenerate. The lineage of these traces back to Adam; his to Christ, who is (in Pauline phrase) the "second Adam". He is a *new* creation, something entirely unique, because spiritual, in his characteristics.

Can such a man be—or become?

Nature again supplies us with the parable. In the initial instance Life takes such inorganic substances as are found in the soil and by its own subtle alchemy re-presents them in the form of a growing plant, so beautiful in its leafage, flower, and fruit that we never stop to think of such unlike things as nitrogen, silicon, lime, and so on. A chemical substance is not a living organism; the plant is. Again, Life now takes this plant and, tearing it in pieces as it were, reproduces it in a yet higher form—in that namely of a living animal; the horse you drive in your carriage, the bird that wakens you with its morning song, the psychical man that walks past your door. It is all very wonderful—so wonderful that I for my part do not hesitate, when you tell me this is "nature", to say: No, supernature! It is the mysterious alchemy of LIFE. But once more there is another transformation. The psychical man is in turn made the basis or ground of a still higher life. Life, which in every manifestation of it has its source in God, now appears in its noblest and divinest form. The psychical, or in Bible terms, "natural man", is "born again" (and all life is "from above", is it not?); and the result is the pneumatic or spiritual man, the man of the Christ-type and Christ-pattern—the man born of God.

It is all very wonderful—as all life itself is, and we cannot eliminate the wonder of it. We watch it at work; we see its results; we note its ascent through various stages; but what it is in itself and how it begins, who shall explain since the Master of Life did not? Behind it is the

infinite GOD—this we know, and this is about all we do know or are likely to know.

But this life *must* be. “Marvel not that I said unto thee: Ye *must* be born again”. Somehow this highest manifestation of the life of God, viz.: spiritual life, the Christ-life, *must* link itself with the life of man ere he can enter his new environment in the spiritual Kingdom of God. There is a recognizable necessity in the case such as should overcome hesitancy as to the doctrine itself. Nothing is more reasonable, neither is there anything in it that is out of accord with the strictest science.

Indianapolis, Ind.

## RELIGION AND MODERN THOUGHT.

By REV. ALBERT D. BELDEN, B.D.

### THE DIVINITY OF OUR LORD.

There is no issue so momentous for Christianity as the status of the Lord Jesus Christ. It can be, indeed has been, very much exaggerated as a "*theological*" issue in the attempt to secure precise definition, but it can never be exaggerated in its *practical value* for mankind.

In reaching Jesus do we actually arrive at God? Is Jesus the Truth about the Final Power of All and the Highest Truth? Does He *answer* the piteous cry of humanity for God or is He simply the most skillful investigator of the Great Mystery? Is He *God's personal response* to our need and our attempts at faith or is He simply the finest, most thorough-going believer of us all? Is He the Great Revealer or only the Greatest of the Seekers? This is the real issue. Does He belong to the *created*—the finest specimen of them all? Or is He the Creator Himself—the Principle of all Created beings—the Foundation of Reality—the Architect of Destiny?

To say the answer to these questions does not matter is to shut one's eyes to the difference between success and failure in man's quest for God.

Yet we may distinguish usefully between Theology and Religion in this as in some other matters. Theology is the intellectual formulation and statement of Religion and the practice of a thing is often detachable to a degree from its theory. It is possible to play the piano very effectively without much knowledge of musical theory. It might puzzle many a man to give an intellectual statement of the process of digestion, yet he may enjoy his dinner none the less. A book-knowledge of astronomy is not so essential to the navigator as a practical acquaintance with the stars. Yet in the background of all such matters the

knowledge of theory has great value often leading to distinct improvement in practical use.

Similarly a practical appropriation of the Spirit of Jesus—surrender of one's obedience to Him as one's Other Conscience—the treatment of Him as though He were God—all this is of infinitely more value than an intimate knowledge of Christology and the mere assent of the mind to an approved formula. To turn Jesus into a theological problem, or a psychological puzzle is a sorry recognition of His authority. Against such barren homage Jesus Himself made vigorous protests, “Not everyone that saith Lord! Lord! . . . but he that doeth the will of my Father.” Jesus is the last person to stress formalities in the relation of any soul to Himself. Whether a man is formally a Unitarian or a Trinitarian matters nothing beside the deeper question “Of what spirit is he?” “If any man have not the spirit of Jesus he is none of His” says Paul with dramatic finality. We can well believe that Jesus does not care greatly what men call Him so long as they embrace His cause, drink deeply and truly of His spirit, stand loyal to Him. “He that is not against us is for us.”

Now strangely and appropriately enough an examination of the Church's historical attitude to this problem shows her much more concerned to conserve these *practical values* of the Authority of Christ than to achieve precise theological definition. The Church has of course asserted roundly the Deity of Jesus and has at times descended to cruel persecution in defense of the dogma, but curiously enough she has condemned every attempt at real definition. The accepted creeds attempt no definition—they simply state dogmatically both the Perfect Humanity and the Deity of Christ. It is the heresies that are the attempts at definition and it is at these the Church has always struck. If a man is fond of heresy-hunting on this question of the Deity of Jesus—if he is inclined to impugn the orthodoxy of others—it is a healthy exer-

cise to ask him to define the personality of our Lord. If he accepts the challenge the chances are he will drop into one of the historic heresies and confound himself out of his own mouth. One of our most penetrating modern thinkers says:

“Docetism was rejected because it made out Jesus was God, but not really man, only Deity masquerading as a phantom man.”

“Arianism was condemned because it made Christ neither God nor man, but an intermediate being, or as it was wittily said, it proposed an incarnation of that which was not God in that which was not man.”

“Appollinarianism was rejected because it denied to Jesus a human soul, and therefore made Him half human and half Divine.”

“Eutychianism was denied because it made the two natures into one, absorbing the human in the Divine.”

“Nestorianism was condemned because it held there were two persons existing side by side, one Divine, the other human.”

Each one of these theories made an incarnation impossible and revelation only mediate. And if one objects that we cannot solve the problem of Christ’s Person, *orthodoxy would agree for it has never defined the solution; it has only shut out definitions which would have destroyed everything.*”\*

The Bishop of Manchester in “Foundations” declares, “The Fathers had done the best that could be done with the intellectual apparatus at their disposal. *Their formula had the right devotional value: it excluded what was known to be fatal to faiths but it explained nothing.*”

In other words the Church’s struggle has been to conserve the practical value of its sublime conviction that in

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\*The italics are mine.

Christ Real God becomes Real Man, that Man and God really meet in Him.

The effect of this is, of course, to leave the problem of definition still open for the growing mind of the Church to grapple with in the light of increased knowledge. When we remember the flood of new light poured in recent years upon human nature and the mind of man, by the new science of psychology, it does seem a fortunate thing that the Church has not closed its enquiry into the nature and personality of Christ by a premature definition.

Certain facts however are emerging from the problem with increasing clearness:

1. *The old assumption of a fundamental difference between the Nature of God and the Nature of Man is discredited.*

The theological thinking that culminated in the great creeds was hampered by the use of 'substance' as a category and as Bishop Temple points out "the spiritual cannot be expressed in terms of substance at all." Not daring to make the difference between God and Man so complete that they could never meet or harmonize yet equally unable to cast off the sense of difference, the Fathers were obliged to have recourse to the mystical formula of a Being both God and Man whose nature they dare not define more closely. It is well to realize that the scepticism which says God cannot be incarnated in a man makes this same discredited assumption that the natures of God and Man are alien to each other. This chronic dualism however does not suit the modern mind which believes that man is God's offspring and that in our new category of Personality, with its truer human psychology it has a real key to the Divine Nature. It is not that all difference between God and Man is denied, but that it is viewed no longer as an unbridgeable difference of Nature, but rather as one of Eternal Status—He is the Perfect of which we are the imperfect and from Whom alone comes our increase—He is the Creator from Whom our being comes—

“And every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone.”

but the being which comes to us is His being.

2. *The final court of appeal is the consciousness and character of Jesus and these yield a strong presumption in favor of His Deity.* No-one can read the Gospels and escape the ascription to Jesus by the evangelists of a “consciousness of deity that would have sent most men toppling into insanity.” This action on the part of men so fanatically monotheistic is entirely inexplicable unless we can believe that it truly represents Christ’s own teaching. But the moral character of Jesus points in the same direction. None can dispute His revelation of God as love—and love for Jesus meant freedom, a truly moral relation, and therefore a God who would be content with no arbitrary authority over men. If then God be really love, the incredible thing is that He should not seek Incarnation—that He should not seek a moral leadership of men based on personal experience of human conditions and personal victory in those conditions. Love yearns towards unity, but unity between a race conscious of being under moral authority, and that authority itself is only conceivable as that authority ceases to be purely arbitrary and secures the character of a victorious example. I believe that it is along the line of this high and imperative necessity of humanity—to find in God a truly Moral Leader—a Moral Lordship freed of all suggestion of unjust advantage—that the doctrine of the Incarnation of God in Jesus will be restated. If for example, the question were asked, “What would have happened if Jesus had succumbed to His temptations?” I believe the sound answer would be “Then everything the pessimist says about the Universe would be true. Evil would have captured the Throne of the Universe. Death and Sin would have conquered God.”

That is the logical outcome of a belief in the Deity of Jesus and *conversely His moral victory becomes the victory of us all—His triumph is the salvation of the Universe—it is Atonement for every wrong and sin—it is the earnest of ultimate good for every soul—it means in the words of a well-known hymn*

“Peace, perfect peace, the future all unknown,  
Jesus we know, and *He is on the throne.*”

3. *The relation of the Person of Christ to the previous Evolution of the Race is a problem yet to be solved but it need not hinder the appropriation of the Spirit of Jesus as the most Godlike thing known to men.*

When did the Incarnation take place? Was it in 6 B. C. when Jesus was born or did it begin at Creation? Was it simply the emergence, from the process, of that inborn Principle that occurred in 6 B. C.? Does the answer to this question matter vitally? That Christ was present in the race before He was known as Jesus of Nazareth seems to be the plain teaching of the New Testament. “Before Abraham was, I am.” “That spiritual rock was Christ.” How that presence within the race is to be defined psychology cannot as yet tell us—but that it eventually will, who can doubt? Whilst we are waiting for that explanation such controversies as “Jesus or Christ” are surely idle. What should we have known of Christ but for Jesus? Moreover for whom are those terms really separable? The attempt to separate them only leaves you with the glorious Spirit of Jesus on one hand and His corpse upon the other. In the absence of a more adequate and settled psychology the controversy becomes a juggle with words.

4. *No-one can dispute that Jesus is our standard now for God as well as Man.*

This is an amazing achievement. Jesus has become the test of the Divine in human experience. Even the other world religions are busy ransacking their sacred writings for ethics that can compare with His. However

the world may fail to follow Him, the world will never now believe in any lesser God than He stands for. Your scientific moralist when he tries to describe the perfect character, describes Jesus of Nazareth though he may not have the courtesy to acknowledge it.

When men would worship God it is the figure of Jesus who intercepts their gaze and mediates their homage. He is the limit of our seeing Godwards. His Deity is effective. He is our category for God. While men are arguing—is He Divine or Only Man?, He still draws them Godwards, ever Godwards. Surely the truest theology will result from the greatest homage to Him—the fullest surrender of life, the completest obedience, from that spirit of practical submission which is the truest worship and which Gilder has so nobly expressed.

If Jesus Christ be a man  
And only a man, I say  
That of all mankind, I will cling to Him  
To Him will I cling alway.

If Jesus Christ be God  
And the only God—I swear  
I will follow Him through heaven and hell  
The earth, the sea and the air.

Whether He be Man or God, we cannot withhold our worship! We must follow Him! Can such a Man be less than God?

## SHOULD THE SCHOOLS OF ALL THE PEOPLE BE USED TO TEACH THE RELIGION OF A MAJORITY OF THE PEOPLE?

BY T. W. PATTERSON, WINNIPEG, CANADA.

Should religious instruction be given in public schools? Should State institutions be used for the purposes of religious culture? Should the religion of even a large majority of the people be taught in the schools that belong to all the people? These are questions that are uppermost in the minds of many at the present time. The demand is coming from many quarters that the curricula of our public schools be altered to provide a place for religious or biblical instruction. Nor, is this merely a recent demand. During the last twenty-five years I do not know of one during which some group of men has not sought to make this the vital issue. Year after year, through addresses, resolutions and other forms of propaganda, those making the demand have sought to create a body of sentiment of which governments and departments of education would be compelled to take account.

The leaders of this demand have been the clergy of the Anglican church. These, however, have been strongly supported in some of their demands by some of the leaders of the Presbyterian and Methodist churches. Nor do we doubt that the majority of those seeking religious instruction in public schools believe that their demands are right, and not at all inconsistent with the spirit of the Christian religion. On the other hand, there are as many equally sincere and equally devoted to the Kingdom of God who feel compelled to oppose the use of public schools for religious instruction. On which side are truth and justice? It is the purpose of these articles to attempt to answer this question.

When we ask those who demand that a place be made

in the public schools for religious instruction, "What do you mean by religious instruction?", three quite different conceptions emerge in answer to our enquiry. Since there can be no answer to the question until the terms of the question are defined, let us look at the definitions that are given.

The first group (and this includes the majority of the Anglicans) thinks of religious instruction as instruction in the teaching of the Old and New Testament as the text book of the Christian religion. Some would add, instruction in the doctrines of the Church and in some of the history of the Church. If, for the present, they do not ask for all of this it is because they know it cannot be secured. They feel that if they disclose their full purpose they cannot get anything. Only a few years ago I heard a prominent clergyman express his belief that the doctrines of the Virgin Birth, the Atonement and the Resurrection should be taught in the public schools. Another admitted to me in private conversation, while seeking my support for a united effort to influence the Government of Alberta, that he would like to see this but knew that he would have to be content with much less at present. (If for the moment we grant the general legitimacy of these requests we should like to ask, how the doctrine of the Virgin Birth could be taught in the public schools.)

A second group mean by religious instruction, instruction in the history and literature contained in the Bible; while a third group define religious instruction as instruction in Christian ethics, in individual and social morality. They wish to secure for all pupils in the schools of Canada an appreciation of and love for true moral values.

It will be clear at once that when the term religious instruction is used with such a variety of meanings that no one answer to the question forming the subject of this article will suffice. There will be as many questions, and there must be as many answers as there are meanings to the term.

## I.

*Should Religious Instruction Defined as Instruction in the Documents and Doctrines of the Christian Religion Be Given in the Public Schools?*

I believe it will be accepted as an axiom by all readers of the Toronto Star Weekly that so far as the State is concerned, all individuals have equal rights in matters of religion. This means that each individual has the right to worship God or not to worship Him as seems better to himself. If he elects to worship God, he has the right to worship Him in any way that seems best to himself without any interference from the State and with the protection of the State from the interference of others. This, right inheres in the nature of man and in his responsibility to God alone. The right cannot be forfeited though freedom to exercise the right may be denied. Liberty may be defined as, freedom to exercise one's right; tyranny as the denial of freedom to exercise one's rights.

But, is this freedom of the individual in matters of religion without limits? Has society through the State no jurisdiction over the religious practices of its members? If there are limits to individual liberty, what is their nature? And how is the principle of liberty, as we have defined it, to be reconciled with the limitation of that liberty?

That there are limits to the religious liberties of individuals is freely admitted. The rights of each have to be defined so as not to conflict with the equal rights of others in society. The nature of these limitations may be made clear through two or three simple illustrations.

A group of individuals, desiring to worship as a group, purchase a lot and erect a building. At once they become subject to the by-laws and regulations that govern the holding of property and the erection of buildings. An individual or a group of individuals desire to proclaim their message on the public streets. Immediately they come under the by-laws which regulate the movement of

traffic. In either case they have passed beyond the realm of the inner life, where each lives with his God, to the realm of social life where the acts of each must be governed by the convenience of all. The Church may not hold its property except under the conditions imposed by law for the protection of all the people. It may not build the kind of an edifice that is prohibited in that district. It may not allow weeds to grow on its property contrary to the provision of the Wood Ordinance. It may not seat its building contrary to the ruling of the Fire Department. In all of these things it must conform to the requirements of society as expressed in legislation. The group which uses the street for preaching may not so fill the street that the easy movement of others through the street is hindered.

Again, a group, in the name of religion, practices a morality that is a social menace: Society represented by the State has the right to interfere. When Mormons, in the name of their religion, attempt to practice polygamy, or to induce others to practice it, the State has the right to take such steps as may be necessary to prevent it. When the natives of India burned the widows, as a religious act, the British Government had the right to declare the practice illegal and to enforce their prohibition. In each case, however, the State interferes, not in the name of religion but in the interests of social well-being.

With these illustrations in mind we may now make a final statement of our principle. Each individual has the right to worship God as seems best to himself, provided that the observance of his religion and the practices associated with his worship do not infringe upon the equal rights of others, and provided further, that they do not violate the common morality.

A second axiom is that the primary right to educate the child belongs to the parent and not to the Church or to the State. Education by the State, as we understand it, is of comparatively recent origin. It may be regarded

as, first—The effort of parents to co-operate in the education of their children in the interest of economy and of efficiency; second—The recognition that the education of the young is necessary for social efficiency; third—The effort of society to protect itself by providing education for those who would otherwise be neglected.

It must remain optional with the parent, however, whether he will use the schools provided by the State. The one thing upon which the State has a right to insist is, not that the parent shall send his children to the State school, but that whether he sends them to a State school, a private school or makes other provision for them, he shall not allow their education to be neglected. The primary right to educate belongs to the parent.

This is especially true in the matter of religious education. Here all are on the same level, Christian, Jew, Mohammedan, Rationalist, Agnostic, it matters not. All have the right to educate their children in the faith that means the most to themselves. When the Greek Church, before the revolution in Russia, claimed the right to take the children of Dissenters and educate them in the Greek Orthodox faith, it was generally recognized that they had been guilty of tyranny and had infringed upon the rights of the parents.

But are there no limitations to the parent's right to educate his children as seems best to him? And if there are limitations, what is their nature? Here, as before, there are limitations which, in principle at least, may be clearly defined. If, as has been suggested, a parent so neglects the education of his children that their ignorance becomes a social menace, the State has the right to protect itself. If in the education of children the parent or any institution to which the parent may have committed them, teaches practices which are subversive of morality, the State has the right to interfere; not in the name of religion, but in the interest of the common morality.

The right of the parent in education is further limited

by the will of the child. The child has rights in religion. The parent may teach a system but cannot compel the belief that it is true. He may present the claims of his religion upon the heart and the mind of the child but is powerless to compel allegiance. No choice has religious value unless it is uncomelled. Belief and loyalty must be as free as love, else they have no real existence.

With these principles before us we may now inquire whether the use of public schools for purposes of religious instruction is consistent with them. Does it conflict in any way either with the right of the individual to worship God as he desires or with the right of the parent to educate his children religiously as seems best to himself? To me, at least, there is only one answer to this question.

The use of the public schools for the purposes of religious instruction is not consistent with the principle of religious liberty. I have said that religion must be wholly voluntary; that it has reality only as it is uncomelled. But State action of any kind involves compulsion. Whenever anything is embodied in legislation the element of force is introduced and voluntaryism is excluded. This means that when any institution of the State is used to propagate the Christian religion, the method by which the religion is propagated—compulsion—is the direct negation of the fundamental Christian principle—voluntaryism.

It may be said, of course, that the religious instruction asked for does not contemplate compulsion. No child will be compelled to be present while the instruction is being given. It must always be understood that parents who object to the teaching that is being given have the right to withdraw their children.

We reply that though this is permitted, compulsion remains. The teacher is compelled to teach. The rate-payer is compelled to pay. Nor are the parents who object to the instruction wholly free. Let me take a concrete case that I may make my meaning clear. Suppose

that I, objecting to the religious instruction that is being given in the school to which I am sending my children, withdraw them from the school during the period of instruction. Can it be said that I have the same rights in the school that other ratepayers have? Theoretically I share in the ownership of the school equally with other ratepayers; I contribute to its support as do others; yet I have not the same rights in all its exercises that others have. When, because of my faith, I am compelled to withdraw my children, the school, in the ownership of which I share and to the support of which I contribute, brands them as at least queer and probably as irreligious. This in itself is not justice. Whatever the intention of those promoting the scheme, the practical effect will be to register the approval of the State upon the form of faith in which instruction is being given and to register the inadequacy of those forms of faith that are ignored.

That the use of the public schools for teaching the faith of the majority is a denial of the individual should be clear to all who will think of themselves as in the minority in any community. If the most ardent advocate of religious instruction in State schools were in a state or province with a Mormon majority, and the schools, to the support of which he contributed, were used to teach the tenets and practices of Mormonism he would not be long in registering his objection. He would object, and rightly, to being compelled to support religious teaching in which he did not believe. He would claim, and justly, that the fact that he was in a minority could not deprive him of his rights for himself and for his children in matters of religion.

The whole case is here. Surely a Mormon has the right in a community where the majority is nominally Christian that a Christian has in a community where the majority is actually Mormon. My conception of liberty is not full-orbed unless I am willing to grant to others, whatever their faith, the same liberties that I claim for myself. Nor is it enough that I be willing to concede these liberties; I

must be ready to resist every infringement upon them. I must be as ready to fight for the real liberties of Roman Catholics (not, necessarily for all for which they may ask in the name of liberty) as I am to fight for my own liberties. The liberty of one individual in matters of religion is as sacred and should be guarded as jealously as the liberty of the majority. If I were a member of a community in which all citizens but one were of my own religious faith, I should not feel justified in using the publicly-owned schools or any other institutions of the State to teach the doctrines of my denomination. The institutions of the State would belong to me and to my church no more than to the one citizen in the minority.

Further, religious instruction of this kind would involve a religious test for teachers. It is probable that the great majority of teachers are sympathetic to the Christian religion; yet the State has no right to insist that they shall be sympathetic to it nor to make such sympathy a condition of their employment. The position of a teacher in public schools is not an ecclesiastical position; it is as much a civil position as that of a postal clerk; and in regard to any civil position, the Catholic, the Christian Scientist, the Mormon, the Jew, the Agnostic have equal rights with a Christian. It is fundamental in a democracy that no one shall be under a handicap in relation to any position of the State because of his religious belief. From the viewpoint of the State there is no more reason that a school teacher should be a Christian than there is that the President of the United States or the King of England should be a Christian Scientist.

Unless there is a religious test for teachers it is inevitable that some will be compelled to give religious instruction who have no interest in religion and no desire to teach it. We may take it for granted, I think, that the majority of teachers do not desire that provision be made by the State for religious instruction. The great majority of

teachers, superintendents and inspectors to whom I have talked are strongly opposed to it.

Yet there are few, even of those who plead for religious instruction in State schools, who would wish to have the truths of the Christian religion taught by those who do not believe them or who, believing them, do not desire to teach them. In matters of religion the absence of a desire to teach must be regarded as a disqualification for teaching.

From the standpoint of the teacher, then, as well as from the standpoint of the parent, religious instruction in State schools is a violation of the religious rights of the individual.

But this is not all. I see great practical difficulties as well. When the State provides for such religious instruction as I have been discussing, the break-up of the Public School System, as we have it to-day, is in sight. It is impossible to secure sufficient agreement among the various religious bodies to make one body of teaching suitable to the others. Teaching that would commend itself to Protestants would not commend itself to Roman Catholics. It is well known that the Roman Catholic church has long sought to secure public funds for its schools. If now, teaching acceptable to the majority of Protestants is provided by State schools, the demands of the Roman Catholic church for State aid would gain immeasurably in power. In fact the State could not well refuse to grant them. Religious instruction in public schools would lend to a large increase in the number of separate schools and to grants from public funds for their support.

It is asserted frequently that religious instruction is necessary if the public schools are not to be godless. The answer is simple. Is a baker godless if he does not place a tract in each loaf of bread that he sells? Surely not! But he is godless if he makes and handles bread with unclean hands and unclean machinery. The application to this discussion is clear. Those schools which have given

the most formal religious instruction have frequently been the most godless.

In a recent address on this subject, Professor Soares, of Chicago, told of a school of his boyhood in England, where the fees were sixpence weekly for instruction in regular subjects, and for instruction in morals twopence extra. It was a striking thing that the boy who led the school in the examination on morals also led it in the practice of immorality.

We are told also that there are thousands of boys and girls coming to maturity in the cities and rural communities of this continent without any knowledge of Christianity. All that many of them know of God is that no one bearing that name lives in their district. All that many of them know of Jesus Christ is that it is a name they use when they swear. There are hundreds of these communities in which the church is doing nothing. The public school is the only institution that reaches all the young. Since religion is vital to the life of the nation, why not make the one institution that reaches all the young the agency of religious instruction?

Again the answer is simple. The fact of need must be admitted. Yet though the need were much greater than it is, the obligation to meet it would not rest upon the State. If it is the duty of the State to provide religious instruction for neglected children, it is equally its duty to provide religious services for neglected communities. There is really no logical halting ground between religious instruction in State schools and religious services supported by State funds.

The fact is that this agitation for religion in the schools is the church's confession of failure. It is not an evidence that the church is aggressive but rather that it is criminally negligent. The responsibility for instruction in the things of religion rests upon the church and upon the home. The obligation rests upon the church to carry the gospel to every creature. When its life is virile and its

experience of redemption real, it will find in every neglected community and in every untaught child a challenge to greater effort. It is not because the church is alive but because its own life lacks the power to command the allegiance of men and to propagate itself that the demand is being made to-day for religious teaching in Public schools.

Nor would such instruction convert failure into success. It would tend to perpetuate the weakness and the failure of the church. It would be with the church as with the organs of our bodies—if the functions belonging to one organ are taken over by other organs, the weakness of the organ that does not function is perpetuated and increased. Religion must be free if it is to be virile. If we attempt to bind it with rules or to compel it by State action it eludes us. The advocates of religious instruction in public schools are doing what they can to secure the defeat of the religion for the victory of which they think themselves zealous. Indeed they miss the religion of Jesus altogether. What they think is religion is hybrid in its origin, lacking pride of ancestry and without hope of posterity.

A paragraph from the report of the Religious Education Association at its recent meeting is worthy of note here. The report reaffirms the position taken by the Association in 1916: "The work of religious instruction and training should be done by such institutions as the home, the church and the private school, and not by the public school nor in official connection with the public school."

## II.

*Should Religious Instruction, Defined as Instruction in the History and Literature of the Bible Be Given in Public Schools?*

There are two groups who ask for instruction in the history and literature of the Bible under the caption of Religious Instruction, according as their motives are re-

ligious on the one hand or historical and literary on the other.

The first group does not disclose its real motives. Its primary concern is not history and literature or even character as it may be shaped by the study of history and literature *per se*. Its primary interest is in religion. Its hope is, that having secured the use of the Bible in the schools as history and as literature it will exert a religious influence and become an evangelizing agency. This group merits little attention. To state its case is to condemn it. Those who take this attitude are the Jesuits of Protestantism. "Camouflage" is a recent importation into the English language but the practice it describes is very old.

The primary interest of the second group is in history and literature. They believe that no education in history and literature is complete that does not include some knowledge of the history and the literature of the Bible. It is natural, therefore, that those who have a genuine interest in education should desire that pupils in our public schools should not be without a knowledge of Bible history and Bible literature. That this group uses the term "religious instruction" at all is only because the history and literature in which they are immediately interested are contained in the Bible.

What should we say in answer to the request of this group?

The Bible is not history as such. It is a philosophy of history. It does not seek to record events and to trace their interrelations and their human causes. Its aim is to show God in events. Its purpose is not historical *per se* but religious. The Bible contains history, but it is not history in the ordinary sense. It is a book of religion and cannot well be made a text-book of history.

Undoubtedly there is history in the Bible that should be taught, not because it is Bible history, but because it is a part of world history. There is no reason, however, why the Bible itself should be the text (there is every rea-

son why it should not be the text), or why the instruction given should be called "religious instruction". The issue is only clouded and the teaching of such history covering Bible periods and peoples, as may wisely be given, is indefinitely postponed by such a label.

But what about the Bible as literature? The Bible is literature—literature unapproached by anything else that has appeared since. In fact, later literature has been so moulded by the Bible that it cannot be appreciated without some knowledge of the Bible as literature. There is reason in the position that no man knows the literature of to-day who does not know the literature of the Bible that has inspired it.

Yet the teaching of the Bible as literature is not without its difficulties. The whole Bible cannot well be introduced into the school as a text-book of literature. The plays of Shakespeare, as taught in our secondary schools, are edited to secure the expurgation of all objectionable passages. It is not that the passages are in themselves bad. It is simply that they are not suitable for boys and girls of secondary school age. There are portions of the Bible of which the same is true. The request of those who ask that the whole Bible be given to the schools is prompted by religious considerations rather than by a sane interest in literary education.

The problem is really that of securing a place in an already overcrowded curriculum for additional studies in literature. In most of the readers in use in the public schools selections from the Bible are to be found. The number of these might be increased. In secondary schools there might be a small volume consisting of portions of the Bible selected because of their pre-eminence as literature that would furnish some knowledge of Biblical literature.

Even here I find my educational interest conflicting with my religious interest—my desire that my child shall know the Bible as literature conflicting with my interest

in religion as stimulated by the Bible. I am not sure that I want the average teacher teaching portions of the Bible to my children. The first impressions one secures of the Bible are factors in one's permanent appreciation of it. It is an open question whether one who is taught biblical literature, as much literature is taught in public schools, will gain that appreciation of the Bible that promotes religious culture.

Yet I am prepared to concede a place in the curriculum of State schools for history covering Bible times and for portions of the Bible selected because of their literary value. I am not prepared to concede a place for such instruction if labeled "religious instruction". To retain that term is to befog the issue and to make impossible a use of biblical material that is quite legitimate.

### III.

#### *Should Religious Instruction Defined as Instruction in Individual and Social Ethics Be Given in Public Schools?*

It will be clear at once that in this question there are really two questions, quite different in character. Should instruction in individual and social ethics be given in public schools? Should this instruction, if given, be defined as "religious instruction?"

To the first question there can be only one answer. We can see at once that the public schools should be teachers of morality both individual and social. The efficiency of any school must be judged finally by the character of its product as a member of society. No school succeeds if those educated in it are unable to live and work with their fellows. It is of course possible to over-value the place of formal instruction in morals. We venture to suggest that an adequate appreciation of moral values is not taught but caught. There is no period of a child's life during which he learns more, learns it better and relates what it learns more effectively to life than during the first

six years of its life, yet it does this with the minimum of formal instruction. What it learns is in the atmosphere in which it lives. It learns by its play, by its work and by its social contacts. It is always so. There is a place in the school for instruction in morals, but it is largely without value if that which is taught formally is not in itself a part of the school life.

I am convinced that moral teaching is most effective when it is not injected into a curriculum as a subject of formal instruction, but when the moral values that are in the present curriculum are exploited to their full. After all, from the point of view of organized society, life has only one problem, viz., that of living and working with one's fellows; and there are few subjects in the present curriculum that have not a bearing upon this problem. In fact, there are few of them that can be taught effectively unless they are taught with their social implications in mind. Let me suggest a few of these.

These suggestions are not original, they have been inspired by addresses to which I have listened and conversations that I have had on this subject. The study of history is really a study of ways in which men have tried to solve the problem of living and working with their fellows. The study of literature is the study of the thoughts of the seers and poets of mankind on the art of living with one's fellows. The study of geography is the study of the habitat in which men have tried to solve the problem of living together. The study of mathematics is the study of the time and space relations under which men live together. The study of civics is a study of the organizations through which the efforts of men to live and work with their fellows have found expression. The teaching of physiology is vitally related to the teaching of hygiene and the respect for one's body. A teacher who is competent to give formal instruction in ethics can teach more effectively by exploiting the moral values in the present subjects of instruction.

But more important in its ethical value than the subjects of study is the life of the school itself. As in the home, the life of the home has an educational value greater than any informal instruction that may be given, so in the school. The school is a world in miniature and through its organization, its sports and its other activities may be teaching the art of living with one's fellows more effectively than can be done by formal instruction in morals alone. But whether instruction in morals should be formal or indirect, if formal instruction be given it should not be labeled "religious instruction". There are those who regard the achievement of a right social order and the preparation of the individual that this involves as the vital thing in religion. They are content to ignore the supernatural sanctions of religion including the element of communion with God. Opposed to these are the large number who cannot think of religion at all without its supernatural sanctions. To them the Godward side of religion, while unreal unless issuing in right social adjustments is yet fundamental. It is clear, therefore, that in the present state of thought the identification of ethical instruction with religious instruction must be regarded as implying a sectarian conception of religion. Whenever a Department of Education provides instruction in ethics and labels it "religious instruction" it places the approval of its label upon a sectarian conception of religion and, by implication, the disapproval of its label upon the conception of religion held by the great majority of citizens.

The fact is that the agitation for religious instruction in the public schools is a relic of an established church and an established religion and is inconsistent with the fundamental principle of religious liberty. It is wrong in principle, impracticable in practice and ineffective as a remedy for the failure of the Church. Those who advocate it and who work so earnestly for it would be well advised to cease their propaganda and turn their energies to discovering and overcoming the cause of religious failure in the Church and in the home.

## PROFESSOR BECKWITH'S IDEA OF GOD.

BY PRESIDENT E. Y. MULLINS.

In the recent book of Professor C. A. Beckwith of the Chicago Theological Seminary, we have a typical example of the many volumes coming from the press, which are dedicated to the "Modern Man". It comes from the press of the Macmillan Company.

We are told on the cover of this volume that it "aims at such a presentation of the idea of God" as "will enable it to function anew in the life of today". We must change our idea of God because our views are changed in all other departments of thought (p. 5). We must recognize the dominance of the scientific spirit. Observation experiment and inductive verification are the methods of science. The old discredited views are reviewed to show the need of a new one.

Then follows a historical sketch of the idea of God, an outline of present day conceptions of God in chapters two and three, and in chapter four there is a review of the theistic arguments in general. Thus far no special interest attaches to the discussion. The author exhibits evidence of wide reading and familiarity with the general subject. In the next chapter he discusses the doctrine of cause, and rejects wholly the idea of creation as usually held. Causation is defined in its modern scientific sense, but never made perfectly clear. God did not create the universe. It existed from eternity.

"Soul" or "spirit" cannot be regarded as a divine creation unless you conceive it as substance. All we know of soul forbids this. Our souls or personalities are simply the outcome of our progressive reaction to environment (p. 121). The divine image is not a past endowment but a future hope of the soul. The analogy based on the will is disallowed. Man's will originates nothing in the sense of creating it. No inference to a creative divine will is possible.

It is thus suggested what the author meant by the dominance of the scientific spirit. All forms of existence are construed on the principle which operates in the mechanical realm. At least this is true so far as the general principle of causation is concerned. The author never makes perfectly clear what he means by causation. His view of the soul and personality involves a phenomenism which emptied nature as well as personality of abiding content. Progressive change and growth? Yes. But there must be something real behind change or else continuity is destroyed.

In discussing the doctrine of ends in the sixth chapter there is the usual vagueness and inconclusiveness found in this type of thought. 'Ends' are discovered in the universe but they are never the fulfilment of a definite purpose of a personal God; never the attainment of a pre-conceived goal. It is called rather a "tendency" or "impulse" towards something. "We may define this tendency by various terms, as nature, cosmic force, the will to live, creative impulse, infinite and eternal energy", or "the power not ourselves that makes for righteousness", or "having regard to the experience and custom of the Anglo-Saxon people, we may call it God". (p. 156-7). But, so very careful is that writer not to overstep the scientific or so-called scientific boundaries of assertion, that he is not sure that the above "tendency" or "God" remembers the past or has any definite knowledge of the future. Moreover this "God" is absorbed in the universe. Anything beyond is unthinkable and unknowable. This latter conception controls in the author's attempts to define the finite and the infinite, as also the immanence and transcendence of God. The infinite is simply all there is in the universe of power, and movement, while the transcendent, so far as it may be affirmed, is simply the latent possibilities which are present all the time in a changing universe.

We reach the heart of the author's idea of God in chap-

ter twelve on the "Personality of God", and in chapter thirteen on "The Living God". He calls his theory ethical monotheism. "By ethical monotheism is meant a doctrine of God defined in terms of purpose" (p. 302). Of course this is not the ethical monotheism we have in mind ordinarily when the phrase is applied to the teaching of the Old Testament or other related systems. The author rigorously strives to define God in terms of purposive good will. This by no means implies that God is a personal being in the sense that man is personal as Bowne defines him, as having "self-hood, self-consciousness, self-control, and the power to know" (quoted on page 291 from Bowne's Personalism). The above qualities may not be affirmed of God, according to our author, because they are all imperfect, fragmentary, incomplete (p. 292). So also the author rejects Lotze's conception of the divine personality as the perfect expression of that which is imperfect and fragmentary in men. "But we know nothing of such persons; persons that we know or indeed would wish to know belong to a very different order of experience" (p. 294). In announcing his conclusion the author consistently with the above says: "In this presentation we have left at one side the common conception of personality, as self-hood, self-consciousness, self-control, and the power to know. Whether these are true of the Reality which is the indwelling and directive power in the universe we may not be in position to say. It is not true in any sense which these words bear in our human experience and speech. This view of the personality of God may leave much to be desired by those who would psychologize the consciousness of God" (p. 301). But the procedure is justified "since our conception of personality of God rests not on a theory of the divine consciousness but on the character of the ends which are disclosed in the universe" (p. 301).

In this volume Jesus Christ is incidentally referred to a very few times. But it is very evident that he is in no

sense regarded as an authority on the "Idea of God". He evidently belongs to the group of reformers who had no special insight into the divine nature or plan.

This volume is representative of many in the large stream of publications now issuing from the press dealing with religious and theological subjects. The reviewer could easily dwell at length on many phrases of the discussion and show the insecure foundations of many views expressed. It is necessary, however, to limit the criticism to a few points.

1. The general method is defective. This is not because the writer proceeds empirically and seeks to ground his conclusions in the facts as given in nature and man. It is rather because he either ignores some of the facts as given, or is too timid to interpret them. The meaning of this statement will appear in a moment.

2. His final definition of personality in terms of ends alone is a pure abstraction. As he informs us he leaves on one side the common conception of personality, "self-hood, self-consciousness, self-control, and the power to know". The truth is that these omitted elements are present in all the ends or purposes known to us men. There is no way to conceive of ends or purposes, based on that which we experience in life, apart from self-consciousness, self-control and the power to know. Purposes or ends are always found in this context. You cannot balance a four-legged table securely on one leg. You cannot tear out or scale off the idea of purpose from its only known context and make it do service as the basis of a world-view.

The author claims not to project this idea into nature but to find it there. This is futile as an argument, because it is open to the charge that it ignores purpose in ourselves, or else claims to escape completely from ourselves. Besides this "purposive good will" in the universe at large is just as unthinkable apart from self-control and the power to know as it is in man. As a matter of fact

all our knowledge of the universe is cast in the mould of our personality. Every value of every kind runs back into personality in its perfect or imperfect form. The personal self and the world about us are the two poles of our experience. In forming general conclusions we are bound to recognize all the reality there is in ourselves as well as the world. Personality is imperfect in man but it is a real unity with aspects which cohere in a vital way, and inseparable from each other. The purposive aspect taken by itself reduces personality to a pale ghost of the reality we know.

3. The outcome of the discussion is a vagueness and indefiniteness of view which wavers between naturalism and a spiritual view of the universe. This point could be amply illustrated. The uncertainty about memory and foreknowledge in God, the uncertainty about the infinity and transcendence of God, the inconclusiveness about personal immortality and other things leave the reader in doubt at many places where a coherent and self-consistent "Idea of God" ought to yield a better result. An idea of God, however, such as is here presented, which has not the strength to get its feet firmly planted on the solid rock of a spiritual and personal universe, but ever hovers close to the edge of the abyss of naturalism can never function powerfully for the ethical or social uplift of the world. Still less can it redeem man from the guilt and power of sin.

Let the reader judge whether these statements are justified, by noting the conclusion as given at the end. Referring to our earthly life the author says: "Here is birth, here is death. Joy is here and also sorrow; love, memory, hope, disappointment, struggle, defeat, victory; and, crowning all, desire for continued life after death; but whether we shall realize this in prolonged individual consciousness or only "join the choir invisible", experience here below offers us no lighted torch. We may read fairy tales, we may listen to marvelous prophecies of the

future unfolded by men who talk in their sleep; such things signify nothing. Our task is single and perfectly simple—to ascertain what kind of a world the Creative Good Will is actualizing here and now in the short space of our earthly life, to calculate the “risks” which are probable and the events which are sure, and then adjust ourselves, not with the hard temper of the stoic, but faithfully and bravely, even if at times sadly, to our task” (pp. 334-335).

Such is the lame and impotent conclusion of three hundred and thirty-five pages of argumentation. There is no hint that Jesus or Paul or John the Apostle left us any reliable information about God, life and destiny. The author leads us out into the morass of speculation amid the enveloping shadows of many contending theories, and places in our hands his dim taper of deduction based on a logical abstraction and tells us to find our way out if we can. And yet he seems to imagine that his theory contains some sort of dynamic for social betterment. The cause and effect, however, are never connected. They are simply juxtaposed.

Let no unwary reader imagine that the “Idea of God” as here expounded is the best that can be found in current philosophic thought. A short excursion into Mr. Balfour’s Gifford lectures entitled *Theism and Humanism*, or a little careful reading in Bowne’s *Personalism* would quickly show the error of such a conclusion. In fact there are many books which would show the error, such as Professor Shiller’s books written from a pragmatic point of view, or those of the late Wm. James, pragmatist and scientific psychologist, and even some of the books of the Neo-Hegelian school of idealists.

On the title page Professor Beckwith, the author, appears as “Illinois Professor of Christian Theology, Chicago Theological Seminary”. One wonders if the occupants of some chairs in some theological schools have already abandoned Christianity, as a divinely revealed re-

ligion. One is curious to know what kind of preachers will be made of young men nurtured upon such an "idea of God" as that set forth in this volume. A Gospel whose God is not "self-conscious", and is without the "power to know"; whose "purposive good will" is an "impulse" or "tendency"; who has no clear memory of the past or definite knowledge of the future; and whose doctrine of the future life leaves human hope paralyzed as it was before Christ spoke; a Gospel, in short, whose spiritual vision has faded almost to the vanishing point will have little power over men battling with the stern realities of life, sin and sorrow. The "idea of God" in this book is not meat for strong men. It would not make a really good thin soup for spiritual infants.

## THE REV. JAMES HASTINGS, D.D.

By PROFESSOR STALKER, D.D.

Writing for the press may be looked upon as a function of the Christian ministry. It is not, indeed, the business of every minister; but it may immensely extend the influence of anyone in whose vocation it is included. There is in Aberdeen University a Murtle Lecture, monthly on Sunday afternoon, the attendance at which is not a bad measure of popularity, as the lecturers are chosen from all branches of the Church, and the attendance varies exceedingly according to the hold which the lecturer happens to have on the interest of the public. But the only instance in which I have seen the hall in Marischal College completely flooded out—indeed, I was excluded myself—was when the lecturer was Sir William Robertson Nicoll, the crowd being an indication of his literary as well as of his oratorical renown. It is interesting that both Dr. Hastings and he were *alumni* of the same University and College in Aberdeen, and the two were throughout life fast friends.

Clerical authorship is best looked upon as a means of preaching to a wider audience, and this was the point of view from which Dr. Hastings regarded it; because he had a gospel to preach which had possession of his soul, and it was nothing but the truth as it is in Jesus. Like Sir William Robertson Nicoll, however, he had, besides, the art of multiplying the message by bringing into exercise, in its service, the gifts of others. As an editor he had relations of this kind with an unusually wide circle; he knew how to adapt the contributor to the subject and the subject to the contributor; and he won the personal attachment of those who collaborated with him—men like Ryle, Sanday and Driver, A. B. Davidson, Denney and Moffatt. He could have gone through the schools of the prophets in Christendom and found welcome in them all.

I remember, not long ago, a case in Aberdeen, when he interested himself in securing speakers for a series of meetings on the deepening of the spiritual life, and he had no difficulty in producing from among his contributors a brilliant platform.

As his literary undertakings multiplied, he had to convert his own house into a workshop, where many pens were employed, and his relations with his staff were of the most cordial description. His principal assistant was my colleague, Professor Selbie, in whose vast and varied learning he was conscious of having an unfailing resource; and another colleague, the late Principal Iverach, was understood to supervise the contributions in philosophy. Mention should also be made of the publishing firm of Messrs. T. & T. Clark, of Edinburgh, to whose co-operation not a little of the editor's success was due. Revealing the secrets of the workshop, Dr. Selbie says that his chief had to keep in hand Christians and Jews, Protestants and Roman Catholics, Mohammedans and Parsees, Russians and Japs, Frenchmen and Germans; one day he would receive an article from a resident in an Episcopal Palace, another day one from a political convict in a Russian penal settlement.

How soon the passion for literary expression began to inspire him I do not know, but it must have been very early; and it may have been not unconnected with the situation of a man of superabundant energy settled in a congregation of inconsiderable size. His difficulties at first were formidable, as he had to depend for the publication of the new monthly, *The Expository Times*, which he was starting, on a small provincial bookseller; and he used to tell, with much amusement, how, when the bookseller took ill at the critical moment, he had himself to stand behind the counter for a fortnight, waiting anxiously for the customers whom the advertisement might direct to the shop. The venture, however, soon justified itself sufficiently to secure the assistance of the metropolitan publisher al-

ready mentioned, and it has gone on for three-and-thirty years. During all this time the editor himself has never missed doing the major part of any single number, and the personal note in his own contributions has always been the chief attraction of the periodical, though at all times, for many years, he has had the pick and choice of the foremost theological authors of the day.

Exposition being the principal business of the monthly, it was not unnatural to think of a Bible Dictionary, as embodying the material required for exposition; and this was his next venture. It was commenced with the intention of being completed in a single volume, but the design expanded in process of execution to two, then to three, then to four volumes; and, after these were all published, there was material enough on hand to render necessary a fifth volume, which is of quite peculiar excellence. Such a mode of publication could not but involve some lack of proportion in the various parts; but this was remedied some years later by the issue of a Bible Dictionary in a single volume, in which, however, the articles were not boiled down from the larger work, but all written afresh, and often by new authors. The life and teaching of Christ happening at the time to be more and more absorbing the attention of preachers and scholars, he followed up the Bible Dictionary with a Dictionary of Christ and the Gospels in two volumes; and this was succeeded by one of the same size on the Apostolic Church.

By this time he had secured such a position in the world of sacred learning, and had become so associated with the leaders of religious thought, that he could venture on his greatest undertaking—an *Encyclopædia of Religion and Ethics*—on a scale only equalled by the Herzog-Haupt Encyclopædia in Germany. In certain subjects, such as Church History, it is less comprehensive than the latter work, but in others, such as Comparative Religion, it is unequalled in fulness of information; and it can claim to be up to the very highest level of knowledge and accuracy.

attainable at the present time. Although the War hampered the editor in many ways, he never relaxed his efforts to push forward the publication; and to all who loved him it will ever appear a crowning mercy that he was spared to see the twelfth and concluding volume issuing from the press.

Behind all these efforts there lay the conviction of the inexhaustibleness of the Bible, and of the readiness of the human mind to receive the divine message, when it is presented in its native fulness and force. It was out of the same desire to encourage Biblical preaching, and especially the continuous exposition of connected parts of Holy Writ, that he was led to issue a number of series on Great Texts of the Bible, the Greater Men and Women of the Bible, and the Great Children's Texts. Some of his friends were not so satisfied about the utility of some of these, as favouring too great reliance by preachers on external assistance and encouraging the pulpit-vice of excessive quotation. But the demand for volumes of the kind proved to be widespread, and Dr. Hastings was satisfied that the benefit exceeded the danger. Only a few days before his death he launched, under the title of *The Speaker's Bible*, a work of the same kind, intended to cover the whole of Scripture. Even his own writing was modified by the same method, as may be seen in a series of works which he was issuing on the Great Christian Doctrines. Only in his case the quotations were so apt and the range of reading so wide that the originality seemed rather to be increased than diminished. Volumes on Prayer and on Faith have already appeared; and a third, on Peace, is in the press. This will, I fancy, reveal his mode of thinking about the War, which profoundly exercised his mind, his conviction being that the conception of patriotism requires modification, many wars being due to mistaken notions of what is due to one's own country.

When his ministry commenced at Kinneff in 1884, he

had before his mind the prospect of a ministerial career of the usual kind; and in 1897 he removed from the country to a large city, accepting a call to Willison Church, Dundee, where he was highly successful. I remember assisting him at his first communion there, and he had a greater number of young communicants, with a greater proportion of men among them, than I had ever seen elsewhere. But he was not long in the city before the multiplicity of his literary labours drove him back to the country, where, at St. Cyrus, he left as a monument behind him lovely new church buildings, as indeed he had done earlier at Kinneff. But at length the pressure of overwork compelled him to abandon the regular ministry, and in 1911 he removed to Aberdeen. There he was most acceptable as an occasional preacher, and he was extraordinarily willing to assist his ministerial brethren. In the church which he attended he more than once offered to the minister a course of monthly evening lectures, and the attendance proved how great a treat this was felt to be. His preaching varied, as everyone's does; but, at its best, it was of the highest order, holding the audience both by the depth and originality of the thought and by the felicity of the expression.

Among his neighbours in Aberdeen he created the impression of one forever occupied with reading, writing, corresponding—a hard and ceaseless worker—yet he was not by any means a recluse. His home was a centre of hospitality, his visitors never ceasing to wonder at the number and the choiceness of his books. When occasion arose he would step out of retirement and take his position as champion of any necessitous cause, such as temperance. He sought relaxation from labour in exercise of various kinds, and he has been known to travel far into England to see the Australians playing cricket. So well did he preserve a youthful appearance that, when his somewhat sudden death was announced, many were astonished to learn that he had passed the limit of three-

score-and-ten. We dare scarcely say that he has been taken prematurely; but the work he was doing was so manifold and unique that one wonders whether the Church is rich enough in talent to fill his place.

His daughter, who graduated with first-class honours in philosophy, is known to possess literary gifts through a brilliant article on Utilitarianism, which she contributed to the last volume of the *Encyclopædia of Religion and Ethics*; and the son, recently settled as a minister at Errol, has a volume advertised in the Clarks' Christmas list. Were these two to take up the fallen mantle, their course would be watched with deep interest and hope. But it is specially to their mother, the partner of her husband's inmost thoughts and the ornament of his home since the first year of his ministry, that the heart of multitudes far and near will go out in sympathy and prayer.

## CRISIS IN RELIGIOUS EXPERIENCE.

BY REV. A. D. BELDEN, B. D.

A candid student of the teaching of Jesus cannot escape the impression that He anticipates, for every soul that will truly follow Him, a highly critical spiritual experience. His reply to Nicodemus is the highwater mark of this element in His teaching. His words are very emphatic. "Verily, verily, I say unto you, except a man be born again he cannot see the Kingdom of God." No metaphor that Jesus could have used expresses more completely the idea of wholesale and critical transformation than does this one of birth. What can be more critical than birth? It is the supreme adventure of life, paralleled only, it may be, by the experience of death. It means the sudden entry upon a new world, the awakening to new relationships, the development of new powers. The experience is thrust upon us with appalling tyranny, and yet it steadily enlists our sympathy and eventually secures our endorsement.

It is to this wonderful experience that Jesus likens the coming of the soul personally to God, and there is no mistaking His suggestion that this is a universal law to which there can be no exceptions. We tend in these days to seriously limit the idea of conversion to people of disreputable character or violent anti-Christian tendencies. It is the accepted religious rule for the drunkard and the debauchee, but if you are only respectable enough it is understood that the entrance upon a truly religious life is much simpler and easier, distinctly uncritical and unsensational. Yet nothing is plainer than the fact that when this challenge of Christ to human nature was first uttered it was to the most respectable of men, a member of the ruling council of his nation, a good man of unimpeachable reputation. The ease with which respectability can be mistaken for that essential virtue which alone

makes a man acceptable with God is well illustrated in the difficulty that Nicodemus himself had in understanding this challenge. Finding it very difficult to think that anything could be critically wrong with himself, he was driven back upon the physical meaning of the metaphor and betrayed into the foolish question, "Can a man be born when he is old?"

It is to be feared that there are many, especially in these days when conversion has become almost unexpected in our churches, for whom Christ's insistence upon such a crisis is equally puzzling. The writer therefore proposes to enquire as to the reasons that must have been in the mind of Jesus for making this demand. The discovery of these reasons will serve to bring the teaching of Jesus in this great word into relationship with His teaching elsewhere, a thing that needs to be done. There is evident from time to time a tendency to pit Christ as Saviour against Christ as Teacher, and to imagine that it is more evangelical to dwell upon the former than upon the latter. But a Saviour disobeyed cannot save, and a Teacher misunderstood cannot be obeyed. Christ's teaching is an integral part of His salvation. We ought to expect to find His great evangelical demand for conversion adequately explained by His conceptions of God and man. There are two great reasons why Jesus demands a crisis within the soul in its relation to God comparable to new birth.

#### A NECESSITY OF PERSONAL RELATIONSHIP.

The first is that *relationship between persons, to be perfect must be the result of choice.* In other words, no personal relationship can be the result of mere drift and prove satisfactory. Certain illustrations will help us to understand the vital character of this condition.

Consider the relationship of husband and wife. There may be here and there an unhappy man who does not exercise the noble prerogative of choosing his wife for him-

self. She is chosen for him either by force of circumstances, or by the forcefulness of a mother-in-law, or in some other way. But no one would profess to describe that as an ideal marriage. Your wife may have expressed surprise from time to time at the large number of excellent young ladies you used to know, but a little reflection should show her how much greater is the compliment that out of so many she was the one to be chosen. The very heart of the matter is this conscious and free union of hearts. The relationship must be the result of a perfectly mutual choice, and you may remember the critical moment in your own case in which that choice was perfected. There was that awful time when you did not know whether or not she would choose you as you had chosen her, and then in the twinkling of an eye, in the utterance of a word, in the swift passing of a glance, the great mutual choice was achieved, and all the world became new.

A still more appropriate illustration is provided by that relationship which Jesus Himself uses always as the standard of our relation to God, namely the relationship of father and son, parent and child. Happily or otherwise we are not allowed to choose our own parents—at first. We gave no kind of consent to the relationship in which we find ourselves, and yet everyone knows that that relationship is not perfected, it is not even secure, until the child comes at last to choose its parents, giving himself to them in a new consciousness of their meaning for him. Every child must give his heart to his father, by his own conscious and unforced desire before the father can truly say, "My son," or the son can truly say "My father." Readers of "Mr. Britling sees it through", will remember the passage in which Mr. Britling describes to Mr. Derek the longing father for just this response from his son. Mr. Britling says: "Ah! your troubles in life have not begun yet. Wait till you are a father. That cuts to the bone. You have the most delicate thing in the world in hand—a young kindred mind, and you lose touch

with it. When things go well I know of them, when the world goes dark for him, then he keeps his trouble from me just when I would so eagerly go into it with him. You don't really know what love is until you have children. The love of children is an exquisite thing—it rends the heart—it is a thing of God. *I lie awake at nights and stretch out my hands in the darkness to this lad—who will never know until his sons come in their time.*"

There is no salvation for the home till the children are born again in this way, giving the love of their grown responsible selves to those whose love has sheltered them through the years that were without choice. So one is led to the vision of another Father, stretching out hands of love through the darkness to children who heed Him not. As their souls come to maturity He longs to know that they make choice of Him as He made choice of them when as yet they were without understanding. The personal relationships of life are all too delicate and too important, let us repeat, to be entered into by drift. Unless you make them objects of really critical concern and choice you are not worthy of them, and if this is true of human relationships how much more true it must be of that relationship on which hangs peculiarly the eternal welfare of our souls. Have you ever chosen God as definitely, as completely, as He chose you when He brought you out of darkness into the light, out of what is not into what is and shall be to everlasting? "God thought about me and so I grew." So George Macdonald describes God's choice of you. But has God yet heard of your choice of Him? To really dedicate your soul to God, would this involve no crisis? Could this be without emotion? Are there no tears of penitence to be shed? Are there no coward fears to be fought down? Are there no secret shames to be confessed? Is there no mighty tide of tenderness ready to break upon your soul?

Is it not a fact that our Churches contain many whose choice of God has been casual in the extreme, who have put on religion as easily indeed as they would put on a

cloak, who are in the church by the choice of others, parents, friends, the pressure of their particular set, or by sheer imitation of others, but those whose churchmanship has no deep, passionate, beautiful, personal meaning for that God who is the Father even of these cold hearts? Is this why the Churches are so weak?

Jesus came to perfect our relationship to God. He defined it repeatedly as His purpose and He said very definitely "No man cometh unto the Father but by Me." It is by making the most determined, complete and decisive choice that is possible to us of *His spirit* that we become truly the children of God. It is for this second birth of His children that the great Divine Parent is waiting and yearning. His first of all by creation we become His finally by adoption—not His adoption of us merely but also our adoption of Him.

#### Two ORDERS OF BEING.

The second reason for this inexorable demand on the part of Jesus may be stated in terms loved of our forefathers. "*The state of nature is not the state of grace.*" Christ came to reveal an order of life that He called the Kingdom of God which is beyond the natural order. It is of the highest importance that we should see clearly where lies the point of fundamental difference, the point of transition between the order of nature and the order of grace. When we ask ourselves what is the fundamental ethic of nature we have not far to seek for a reply. It may be summed up in the word "reciprocity" or the more familiar word justice. We have been told many times of late by novelist and playwright, as well as scientist, that "there is no forgiveness in nature". The ethic of the jungle is cruelty for cruelty, kindness for kindness, "You scratch my back and I'll scratch yours", "an eye for an eye, a tooth for a tooth", "a Roland for an Oliver", a "quid pro quo". Underlying this ethic there is one principal motive, the motive of self-preservation. Indeed na-

ture would seem to be God's workshop for the production of the most highly concentrated individualism conceivable. This is the apex of the natural order and it is seen in its perfection in animal-man. We do wrong to suppose that this individualism in itself and in its right place in God's scheme of development, is wrong and evil. It is meant to produce a type of being so truly individualized that it is capable of offering itself to God with real meaning and in a truly moral way. In other words, the Kingdom of God is not a kingdom of automata who are crushed together by irresistible power. It is a kingdom of free beings who choose one another and in that mutual self-giving find not the loss but the fulfillment of their individuality. Jesus struck off this distinction between the two orders of being in more than one passage of His teaching. "Whosoever would save his life", he said, "shall lose it, and whosoever shall lose his life for my sake shall find it". And, again, "If ye love them that love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? Do not even the heathen the same?"

No soul is in a state of grace that is not living under the rule of grace. What is grace? It is the condescension of one who need not condescend. "Your Grace," we say to a Duke as we approach him, that is, when we would have him condescend to a commoner. Grace is a bigger word even than love, for it is love to the undeserving, love to the unlovely and unloving. It is mercy to the foulest sinner, it is forgiveness even of the impenitent. Its supreme expression is the Cross of the Lord Jesus Christ. And it is only when this ethic rules in your heart with its dominating principle of self-sacrifice that you can *know* that you are a child of the second birth, that you belong to the new and final order of being, that you are saved with God's eternal salvation.

The New Testament appeals more than once to this

condition of the soul as the proof of conversion. "If any man have not the spirit of Jesus," says St. Paul, "he is none of His". "By this shall all men know that ye are my disciples", says Christ, "because ye love one another". The writer of the first epistle of St. John puts it in a most emphatic form. "Hereby," he says, "we know that we have passed from death unto life, because we love the brethren". We must not misunderstand his meaning. He is not forgetting that the Christian must love all men, however vile, but he is remembering the most convenient test of such a love, the test, that is presented by the lives that are nearest to you. He says in effect that if you can really love your fellow church members with a love like Christ's you can be trusted with the rest of humanity.

#### SALVATION—A SOCIAL PASSION.

We see then that Christ's great challenge to human nature resolves itself into the most thoroughgoing change for each individual soul, from self-centredness to a great pure social passion. Curiously enough modern psychological science, in its investigations into the matter of conversion, speaks in much the same terms. It tells us that there is what we might term a natural impulse to conversion in the normal child. It occurs towards the ages of ten and eleven, that is, just after that riot of individualism which makes the child of nine often a rather objectionable little creature. The poles of this conversion that science has discovered are the individual himself on the one hand with his crass self-centredness, and others, including the mysterious being behind the rest of creation on the other hand. In other words, science is trying to tell us that the order of nature is built for the order of grace. "First that which is natural, then that which is spiritual." When we understand our individualism aright we shall see how essential a phase it was for us if we, in

response to God's great call to take our place in His kingdom, were to be able to offer Him a real, conscious free gift.

### THE ACID TEST.

But supposing we apply this distinction between the order of nature and the order of grace to our own conduct and condition, where do we stand? Do we find the average members of our modern churches conscious of being absolutely pledged to the practices of grace, or do we find them succumbing miserably to the tendencies of nature in their mutual relationships. This is the crucial test. It has its bigger phases in the issue of peace and war, of social competition and social co-operation. It has its smaller and not less poignant phases in the happiness of our homes and the brotherliness of our Christian communities. But there can be no doubt whatever that there is no salvation for us by trusting in nature, for nature leads us up only to the threshold of the kingdom of God. It is powerless to put us within it. To love your enemies as Jesus taught, to forgive them as He forgave, to live and die for men as Jesus lived and died, giving Himself without reserve to the passionately social spirit of God, this is beyond nature. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "Whatsoever is born of the flesh is flesh, whatsoever is born of the Spirit is spirit." "Except a man is born, not only of water, but also of the Spirit, he shall not see the kingdom of God." Do we at last understand?

## ANGELOLOGY.

BY REV. MARINUS JAMES, B. D.

Hark! hark, my soul! angelic songs are swelling  
O'er earth's green fields and ocean's wave-beat shore:  
How sweet the truth those blessed strains are telling  
Of that new life when sin shall be no more.

Angels of Jesus, Angels of light,  
Singing to welcome the pilgrims of the night.  
Onward we go; for still we hear them singing,  
"Come, weary souls, for Jesus bids you come!"  
And through the dark its echoes sweetly ringing,  
The music of the gospel leads us home.  
Angels, sing on! your faithful watches keeping;  
Sing us sweet fragments of the songs above,  
Till morning's joy shall end the night of weeping,  
And life's long shadows break in cloudless love.

Thus sang the saintly Faber in the year 1849, echoing the song of the angels that has come through the centuries and that has so strangely been forgotten in these days of machinery and prose. The noise of modern life has drowned the voices of the angelic host, and although we hear them not, the angels sing on!

There are more than two hundred texts of Scripture in the Old and New Testament containing the word angel in the singular or in the plural. If England gave the subject enough concern to have an angel stamped upon its coin in the days of Edward IV, it should surely interest us enough in this advanced Christian era to make a profound study of everything that pertains to it.

### *The Meaning of the Word.*

The word angel is derived from the Greek word *angelos*, meaning a messenger, an envoy, one who is sent.

According to Thayer, an angel is one of that host of heavenly spirits who according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by Him to earth, now to execute His purposes, and at other times to make them known to men. They are subject not only to God, but also to Christ, who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants. A further study of a Greek lexicon will open up a fountain of spiritual information, which will be at once astounding and heart searching. Mohammed who was somewhat influenced by the Scriptures when he gave utterance to the Koran makes frequent mention of angels and invariably speaks of them as God's messengers. The Prophet is also responsible for the statement that God and the angels will curse the unbeliever who at one time was a follower of Islam.

### *The Jewish Conception.*

It is impossible to point to a time when the Jews, as a people, did not believe in angels. Their conception of the angels was greatly influenced by their conception of earthly kings and kingdoms. They thought of God as a King. Their recognition of God as King was perhaps their earliest conception of God. They naturally thought of God and His court with a host of angels serving Him in His palace and discharging the function of messengers. When they came to have more exalted views of God, and began to understand the incompatibility between the Deity and humanity, they paid more and more attention to the doctrine of the angels. Like the Persians with whom they often came in close contact they began to speak of different classes of angels according to the nature and the rank of the service they rendered. This part of our study would not be complete without some mention of two kinds of angles that were intimately associated with Jewish worship, namely:

*Seraphim and Cherubim.*

The seraphim were an order of celestial beings whom Isaiah beheld standing above Jehovah as He sat upon His throne. They had each of them three pairs of wings, with one of which they covered their faces (as a token of humility); with the second they covered their feet (as a token of respect) and with the third they flew. They resembled the human figure for they had feet, hands, a face and a voice. Their occupation was to praise Jehovah in antiphonal song and they were also to communicate between heaven and earth. The cherubim were placed on the mercy seat of the Ark, or covering the Ark, as if they came out of it, winged creatures with human appearance. They were first mentioned as guards of paradise, with a flaming sword hindering the return of the expelled human pair. Figures of cherubim were also wrought into the hanging of the Holy of Holies. In Revelation four cherubim are spoken of as being covered with eyes, having six wings, surrounding the throne of Jehovah, the first had a face of an ox, the second of a lion, the third of a man and the fourth of an eagle. The human countenance is associated with the figure of Matthew, the lion with Mark, the ox with Luke and the eagle with John.

*Satan a Fallen Angel.*

In Eph. 2:2, Satan is spoken of as a "spirit"; as the prince or ruler of the "demons" in Matt. 12:24-26; and as having "angels" subject to him in Matt. 25:41, and Rev. 12:7, 9. All Scripture references to his power imply spiritual nature and spiritual influence. He was superhuman, an archangel, one of the "princes" of heaven, but fallen from grace. Today he is using his powers over the human soul. But Christ is mightier than he, for all principalities and all powers and all forces of man and nature are under the control of His nail-pierced hand.

The two great poetic creations of Milton and Goethe have had a great effect upon the doctrine of Satan, as a fallen angel. This much is certain, the New Testament from Matthew to Revelation, clearly points to a fierce battle between the Kingdoms of light and darkness.

### *Titles and Classes Among Angels.*

Paul the apostle informs us that there are degrees of the angelic nature and that special titles and agencies belong to each. See Eph. 1:21 and Rom. 8:38.

To illustrate the fact that angels are grouped and divided according to their office and field of ministration, I refer to Michael, the first of the chief princes or archangels. As Gabriel represents the messenger of God to man, so Michael is the protector of the Jewish people against the power of Satan. In the New Testament he fights in Heaven against "that old serpent" called the devil, who is cast out of the land of bliss with his angels.

### *The Worship of Angels.*

Dangerously near angel worship was the Angelus, a Roman Catholic devotion, which gathered around the ancient form of the "Hail Mary" (the angelic salutation) in the beginning of the 16th century, in the following form: "The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost, thou that art highly favored, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus, Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. Behold the hand maid of the Lord; be it done unto me according to thy word. We beseech thee O Lord, pour out thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ, by the message of an angel, so by His Cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ, our Lord.

Amen.” This memorial was said three times a day, by strict Roman Catholics, and one of the church bells, called the “Angelus Bell”, was rung to give warning of the time for the devotion, which was said wherever persons might happen to be. Only today I copied the following stanzas from a hymn book now in use in a local Catholic church; the thought of angel worship is clearly indicated in them.

Sing, sing, ye angel bands,  
All beautiful and bright;  
For higher still and higher,  
Through fields of starry light,  
Mary, your Queen ascends, ascends,  
Like the sweet moon at night.

Michael Prince of highest heaven,  
Noblest of celestial bands,  
Lowly singing in thine honor,  
Bring we now our meed of thanks,  
Mighty victor all resplendent,  
Next to Mary thou dost reign.  
Come and bless us with thy presence,  
Bring with thee thy heavenly train.

An order of nuns, called the Angelicals, was founded at Milan about 1530. They followed the rule of St. Augustine. In the middle ages the smoke dress was called “angelicus” or “angelica vestis.”

#### *Angelology in Hymnody.*

Some of the most glorious hymns used in our churches today have been inspired by the nature and mission of the angels of God. May we draw attention to a few?

Is there anything more beautiful in sacred poetry than:  
Holy, holy, holy! All the saints adore thee,  
Casting down their golden crowns around the glassy  
sea;

Cherubim and Seraphim falling down before thee,  
Which wert, and art, and evermore shalt be.

or

Onward, then ye people,  
Join our happy throng,  
Blend with ours your voices  
In the triumph-song;  
Glory, laud, and honor,  
Unto Christ and King;  
This through countless ages,  
Man and angels sing.

When Christmas comes, these words thrill us:

Silent night, Peaceful night, Darkness flies, all is light;  
Shepherds hear the angels sing, “Allelujah! Hail the  
King!

Christ the Saviour is born, Jesus the Saviour is born!

or

Low in a manger-dear little stranger,  
Jesus, the wonderful Saviour, was born ; there was none  
to receive Him,  
None to believe Him, none but the angels were watching  
that morn.

When we think of the Resurrection of our Redeemer,  
we gladly take up the strains of:

Christ, the Lord, is risen today;  
Sons of men and angels say;  
Raise your joys and triumphs high;  
Sing, ye heavens and, earth, reply.

And why should we not sing, for:

Angels, roll the rock away;  
Death, yield up thy mighty prey;  
See! he rises from the tomb,  
Rises with immortal bloom.

*Angels in Art and Music.*

Some of the finest works of art and music have for their subject the angels. Witness the Italian school with a Guido, whose "Fortune and Aurora" are striking examples of angel art, or behold Raphael, whose angel faces are glorious. The Flemish and French schools as well as the Spanish have also produced notable examples of angel faces and angel wings. As to music the immortal Handel composed one of his choicest harmonies in the world: "Angels ever bright and fair take, Oh! take me to your care." Franz Abt gave his genius full play when he composed: "Dear Angel, Sleep thee well."

*The Angel of the Lord.*

Let us look at Psalm 34:7. "The angel of the Lord encampeth round about them that fear Him, and delivereth them. The following quotation is taken from Maclaren, the matchless expositor:

"There run throughout the whole of the New Testament notices of the occasional manifestation of a mysterious person who is named "the Angel," "The Angel of the Lord." For instance, in the great scene in the wilderness, where the bush burned and was not consumed, He who appeared is named: "The Angel of the Lord"; and His lips declare "I Am that I Am." In like manner, soon after, the Divine voice speaks to Moses of "the Angel in whom is my Name."

When Balaam had his path blocked among the vineyards, it was replica of the figure that stayed his way—A man with a drawn sword in his hand, who speaks in autocratic and Divine form. When the parents of Samson were apprised of the coming birth of the hero, it was the "Angel of the Lord" that appeared to them, accepted their sacrifice, declared the Divine will, and disappeared in a flame of fire from the altar. A psalm speaks of "the Angel of the Lord" as "encamping round about them that fear Him."

Isaiah tells us of the “Angel of His face,” who was the last prophetic utterance of the Old Testament is most distinct and remarkable in the strange identification and separation of Jehovah and the Angel, when it says, “the Lord shall suddenly come to His temple, even the Angel of the Covenant.” Now, if we put all these passages together there runs throughout the whole of the Old Testament a singular strain of Revelation in regard to a person, who, in a remarkable manner, is distinguished from the created hosts of angel beings.

If we turn to the narrative in Joshua V. we find there phenomena marked out. For this mysterious “Man with the sword drawn” in His hand, quotes the very words which were spoken at the bush, when He says, “Loose thy shoes from off thy feet, for the place whereon thou standest is holy”; and by fair implication, He would have us to identify the persons in these two great theophanies. He ascribes to Himself, in the further conversation in the next chapter, directly Divine attributes, and is named by the sacred name, “The Lord said unto Joshua, see I have given unto thy hand Jericho and its King.”

#### *Angels Rejoice Over Sinners that Repent.*

Luke 15:10. “Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth.” Talmage uses this illustration:

“I have read that when the Declaration of Independence was being made in Philadelphia, in 1776, the people were so anxious to know the exact moment when the document was completed that they placed a man at the door of the hall where the delegates were assembled, and another on the stair leading to the tower, and another with his hand on the rope of the bell; and then, when the last signer of the declaration had affixed his name, the man at the door shouted upward, “Ring!” and the man on the stairs heard it, and shouted upward, “Ring!” and the

man with his hand on the rope of the bell heard it, and sounded the tidings over the city.

If tonight, in the strength of Christ, you would make your declaration of independence from the power of sin, there would be great rejoicing on earth and in heaven. I would cry upward to the angels poising in mid-air, Ring! and they to those standing on the battlements of heaven, Ring! and those on the battlements to the dwellers in the temples and in the mansions, Ring! and all heaven would ring, and ring, at the news of a soul redeemed.”

### *Angels Bring Our Prayers Before God.*

Rev. 8:3,4. “And another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints ascended up before God out of the angel’s hand.

### *The Life of Jesus and the Angels.*

It is said that a scarlet strand runs through every manilla cable used in the British Navy. In like manner the angels hover round about Jesus ever step of His glorious career.

When Zachararias the priest was notified that Christ’s forerunner would be born, the messenger was the angel Gabriel. When the Virgin Mary received the glad tidings that she would be honored in giving birth to a child whose name would be Jesus, the angel Gabriel was again the privileged ministering Spirit who carried the heavenly news. When the shepherds of Bethlehem kept watch o’er their flock by night they were told by an angel that unto them was born a Saviour, which Christ the Lord—“And suddenly the starry heavens filled with angels, saying: “Glory to God in the highest—and on earth peace, good

will toward men.’’ In the hour of His temptation, when weakened from fasting, Satan left Him, being unsuccessful in his attempt to mislead Him and the angels ministered unto Him. In that dark hour when He drank the cup of sorrow in the garden of Gethsemane and when drops of blood stood upon Him the angel of the Lord strengthened Him. They also watched o’er Him when He was in the tomb and ministered to the Son of God when He came out of the tomb, the conqueror and finally a multitude of the heavenly host surrounded Him, when He ascended into His original abode. Upon His return angels will surround the King of Kings when He shall appear in the clouds.



# BOOK REVIEWS

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## I. BIBLICAL INTRODUCTION.

**The Lord of Thought** by Dougall and Emmett. Published by Geo. H. Doran Co., New York. 1922. 324 pages. Price \$2.50 net.

The subject of this work shows it to be an apologetic, but it is on new lines. A close consideration is given to the problems which Jesus confronted and in it all the uniqueness and supremacy of Jesus are pointed out most satisfactorily. The Jewish literature of Jesus' day is closely examined, and compared with the eschatological passages in the Gospels. In this, as well as in a consideration of the history of Jesus' impact on the human race, Jesus is seen to stand out as original and dominant in the realm of thought and life.

The book is divided into three parts. In the first part a brief review of the Jewish books which reflect the beliefs current in Jesus' day is given. This is a worthy statement of the current beliefs, and is quite worthwhile in order that Jesus' teaching so high and lofty may be shown not to have been a product of the age.

The second part gives a brief survey of the Synoptic Gospels. The critical hypothesis suggested, many will not accept. Indeed I cannot follow some of the criticisms of "certain old and hampering traditions," but the conclusions are true and wholesome.

In the third part the Apocalyptic literature is treated in a scholarly way. Jesus' teaching as compared with this literature is again seen to be unique and final.

The book finds "a prophet with a *new* vision," a "thinker with a *new* philosophy," a poet with a transcendent gift, but to me there is something lacking. I find also a *Savior* to save sinners. The danger of cutting up the Gospels with a critic's knife always exists. There is no need of mutilating the Gospels.

H. C. WAYMAN.

**Belief in Christ.** By Charles Gore, D.D. Charles Scribner's Sons. 325 pages. Price \$2.25 net.

Dr. Gore has given to us a book of great value, and some of especial value just at this time. Any who have been carried away by spider-web or soap-bubble theories will do well to read this book. The author makes a critical estimate of all the evidence which relates to Christ and shows that the belief about Him which grows out of the evidence is just the traditional belief in the incarnation of the eternal son of God. In the eleven chapters the author traces the evidence for the traditional belief in the fundamentals of Christianity. He has in mind the great reading public throughout and has quoted freely from books on biblical criticism.

The author after examining closely the critical theories of the fundamental doctrines of Christianity says that the traditional belief is substantially unchanged and is alone able to account for the facts as a whole, the facts of the Gospel story and the convictions of the first disciples. Likewise the author forcibly answers the assaults on the decisions of the councils by showing that these decisions, in their negative aspects were necessary and justified and that they should be understood not only as attempts to safeguard the fundamental faith of the New Testament but to direct us to the Christ of the Gospels. The author points out how *unjustifiable* are the opinions of certain writers who claim (1) that the theology of Paul and John obscures the theology of the historical Jesus, (2) that the Hellenistic ideas were a determining factor upon the *origin* of Christianity, (3) that the Jewish Apocalypses were taken over by Christianity. All of these opinions the author shows are without justification. The word which sums up the author's conception of the importance of the Incarnation is *finality* or *uniqueness*.

H. C. WAYMAN.

II. NEW TESTAMENT.

**The Spiritual Messages of the Miracles.** By George Henry Hubbard. 1922. The Pilgrim Press, Boston and Chicago. Pages 341. Price \$2.00 net.

The author thinks that it makes little difference whether the Miracles of Jesus are myth or fact, but it does matter that we get the spiritual message contained in them. So he proceeds to preach on the miracles in a pleasant way, but leaves the reader with the idea that the miracles probably did not happen after all. He says a great many pertinent things.

A. T. ROBERTSON.

**Harmony of the Four Gospels.** By Professor J. M. Fuller. 1922. New Edition. The Macmillan Co., New York. Pages 148. Price \$1.00 net.

The author uses the Authorized Version and has no outlines or headings for the sections and no notes. There are four maps. The print is rather fine.

A. T. ROBERTSON.

**The Gospel according to St. Luke. With Introduction and Notes.** By Lonsdale Ragg, B. D., Christ Church, Oxford. 1922. Methuen and Co., London. Pages 334. Price 15 Shillings net.

Here we have the latest volume in the Westminster Commentaries, edited, by Dr. Walter Lock, Lady Margaret Professor of Divinity, Oxford. Other New Testament volumes already published are Micklem on Matthew, Rackham on Acts, Knowling on James, M. Jones on Philippians, and E. F. Brown on the Pastoral Epistles. They are all good and the new one by Ragg is as good as the best of them. Here is a scholarly introduction full

of pith and point and up-to-date that stands by the Lucan authorship. The English text is used for the comments but frequent use is made of the Greek. The method is expository and exegetical on the basis of real scholarship. The book is readable and not dry bones. For the English student there is no better commentary. It is worthy of a place beside Plummer's great commentary for students of the Greek text. It is a pleasure to commend this book.

A. T. ROBERTSON.

**The Boyhood Consciousness of Christ.** By Rev. P. J. Temple. 1922. The Macmillan Company, New York. Pages 244. Price \$3.50 net.

This Roman Catholic scholar has written an exhaustive monograph on a really important theme. He takes the conservative position that Jesus was fully conscious at twelve years old when he spoke the significant words recorded in Luke 2:49. Indeed, the whole book is a discussion of this passage from every angle and through all the ages by scholars of all types of opinion. The discussion is eminently able and just in the main, though one need not say that Jesus was as conscious of his deity as a babe as when he was a grown man. We do know that when twelve years old Jesus felt his peculiar relation to his Father. Students will find this able volume useful in giving a survey of modern opinion.

A. T. ROBERTSON.

**The Miracles in St. John's Gospel and Their Teaching on Eternal Life.** By T. W. Gilbert, B. D. 1922. Longmans, Green and Co., New York and London. Pages 59. Price 90cents net.

The writer of this little book is refreshing in the frank way in which he accepts the miracles as facts and lets them bear full witness to the deity of Jesus Christ. He accepts the Fourth Gospel as veracious and historical and not as mere myth or legend. The author got his degree at Balliol College, Oxford, and shows that a man can come through a modern university with full

faith in Christ as Lord and Saviour. The discussion is brief, but full of pith, point and suggestions, and is true to the heart of the Fourth Gospel.

A. T. ROBERTSON.

**The House of the Lord's Prayer.** By Amos R. Wells, Litt. D., LL. D. The Westminster Press, Philadelphia. 1922. Pages 70. Price 40 cents.

Dr. Wells has carried out a beautiful conception. He has applied the parts of the house (entrance, fireplace, windows, living room, bed room, dining room, kitchen, library) to the various phrases in the Lord's Prayer. It is a devotional conceit, but a really effective one. It is a helpful booklet and a pretty one.

A. T. ROBERTSON.

**The Problem of the Pastoral Epistles.** By P. N. Harrison, M. A., D.D. 1922. Oxford University Press, New York. Pages 200. Price \$4.20 net.

Dr. Harrison has written the most plausible attack against the Pauline authorship of the Pastoral Epistles that has appeared. Some hasty critics are acclaiming that it is conclusive and unanswerable. Outside of proper names the total vocabulary of Romans, for instance, includes 993 words and of the Pastorals 848. Romans has 261 words not elsewhere in the ten accepted Pauline Epistles, the Pastorals 306. The number of words in the ten epistles and not elsewhere in the New Testament is 462 for Romans and the number in Romans in other New Testament books (but not in the Pastorals) is 494. But Dr. Harrison forgets that style varies not alone with the writer, but also with the writer's own age and growth and also with the subject in hand. Each group of Paul's Epistles has a number of words due to the likeness of topics. A careful study of the peculiar words in the Pastorals shows that these occur largely when the writer deals with topics not raised in the previous Epistles. Many of

them are compound words or phrases that occur elsewhere in the New Testament than in Paul. The linguistic argument against Paul does not carry.

A. T. ROBERTSON.

**The Epistle to the Hebrews. Its Doctrines and Significance.** By E. F. Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. T. and T Clark, Edinburgh. Chas. Scribner's Sons, New York. 1922. Pages 216.

Prof. Scott has not written a commentary on Hebrews nor an introduction. He has produced a very attractive and readable exposition which shows a real appreciation of the worth of the Epistle. He places the date about 85 A. D. and thinks that the author belongs to the second generation, not to the first. Dr. Scott finds most of our modern Christological problems in Hebrews in spite of its archaic language. He seems to think more of Hebrews than of the Fourth Gospel of which he has written in a rather depreciatory way. He is certainly right in the keen interest in Hebrews and this book adds to one's desire to know the book better.

A. T. ROBERTSON.

**The Living Christ and the Four Gospels.** By Rev. R. W. Dale, M.A., LL.D. Published by George H. Doran Co. Price \$1.25 net.

Many will welcome the re-publication of this useful book. The book will be a help to many who are unsettled by certain critical theories floating about. The digest of the teachings and belief of the Early Fathers is especially helpful and suggestive to busy teachers and preachers.

The author lays before us in a scholarly and reasonable way the proofs for the historical trustworthiness of the Four Gospels. The proof as the author points out is not only sufficient but *decisive*.

H. C. WAYMAN.

## III. THEOLOGY.

**Recent Theistic Discussion. Croall Lectures.** By Professor W. L. Davidson. T. T. Clark Edinburgh. 1921. Charles Scribner's Sons, New York. Pages 240. \$2.25 net.

In eight lectures Professor Davidson gives us an exceedingly interesting review and summary of recent theistic thought, especially as that thought has been set forth in the many notable courses of lectures on the Gifford foundation in the Scottish universities.

In the first chapter religion is defined as "unity and community with the Supreme", leading to reverence and worship and selfsurrender on man's part. Theism is our formulated conception of God and is based on the idea of personality. Man's nature demands this. Personal relations are the heart of religion and ethics cannot exist without them.

In chapter two the 1907-8 Gifford lectures by Prof. Hans Driesch of Heidelberg are reviewed. The volume is entitled "The Science and Philosophy of Organism." Driesch showed that the autonomy of life as we find it in plant and animal is not mechanistic. That is, life is non-mechanical, non-spatial, non-material. All this is proved by experiment. "Purpose" runs through organic forms. Life then, cannot be explained by materialism. It lifts nature to a higher plane. Biology thus prepares the way and supplies a great argument for the existence of a personal, spiritual being called God.

Next comes a review of A. J. Balfour's "Theism and Humanism" wherein the "inevitable beliefs" of the average man are taken as the chief guide to the truth about God. Goodness, beauty and truth which man discerns have behind them a personal being, God.

"The Philosophy of Theism" by Prof. A. C. Fraser argues that if mechanism, as seen in nature and vitalism as seen in liv-

ing forms, suggest a God behind all things, then man as a living intelligent and volitional being in a much stronger way leads to the same conclusion.

In chapter five the neo-Hegelian philosophy of Professor A. S. Pringle-Patterson is reviewed, based on his volume entitled "The Idea of God." Selfconscious life is organic to the world. The universe is a complete selfexistent fact is statable only in terms of mind. In this part of the volume before us we have an interesting example of the trend of current idealistic thought, which illustrates both its virtues and its faults. Professor Pringle-Patterson works with the conceptions of personality and of value and has many views, the value of which the Christian theist gladly recognizes. But there is the usual inconclusiveness and indefiniteness at certain points. There is a wavering between the idea of the Absolute in the philosophical sense and the idea of personality in considering the nature of God. And there is an element of uncertainty as to human immortality. Professor Davidson's criticism and general estimate of Pringle-Patterson's theory is convincing.

Reference is made also to the theory of Professor Bosanquet. Man is a mode of manifestation of the absolute. He serves some transient and temporary purpose of the absolute. When that purpose ends man is reabsorbed in the Absolute. The universe is an organic whole, a sort of cosmic tree on which men are buds which swell into fruit, then perish so far as their personalities are concerned. Against all such views Professor Davidson argues that our conception of God must arise from our conception of human personality in the full sense and meaning of the word, and that we come short of that meaning unless we conceive man himself as immortal.

The last chapter gives a summary of the course of thought as set forth in the Gifford lectures since their inauguration in the latter part of the last century. The volume as a whole impresses one that the last thirty years have been of exceptional interest and value in philosophic thought. Its most characteristic feature has been the swing from materialism over to ideal-

ism in its neo-Hegelian phases. Christian theism has maintained the even tenor of its way in its main features, but has been modified at various points and restated with new force. Recent aspects of the trinitarian discussion are of great interest here. It is becoming increasingly clear that the non-trinitarian, undifferentiated, unitary conception of God is in the highest degree barren and unfruitful. From the philosophic standpoint it is becoming "unthinkable," just as it was formerly claimed that the trinitarian conception was unthinkable.

This volume by Professor Davidson is most valuable for any reader who desires a concise summary and able criticism of recent theistic thought.

E. Y. MULLINS.

**The Permanence of Christianity.** By Thomas Wilson, George H. Doran Co., New York. 1922. 297 pages. Price \$1.50 net.

The chapters comprising this challenging volume were originally given as the "Hastie Lectures, on the fundamentals of the Christian Faith". The author believes that there are two main causes of the indifference or antagonism to the church to-day, viz: the animal desire for material well-being, bodily comfort and enjoyment, and second, moral and spiritual uncertainty in regard to Christian doctrine and practice, with a firm conviction that there is vital need to understand "the nature, claims and benefits of the foundation truths of our Christian religion". The author goes on to define the Christian fundamentals as the appeal to the modern enlightened Christian:

1. Belief in the Personal God, the one sufficient explanation of human personality, immanent and free, the truth, etc.
2. Jesus Christ, God become incarnate in human flesh, our supreme and final authority in religion and morals—whose sacrificial death makes salvation possible, etc.
3. The Holy spirit continually at work in the history of individuals and nations, awakening, guiding, healing and comforting, etc.

4. The pragmatic reality of the Christian experience, with God, Son and Holy Spirit.

5. The certainty that all truth is one, as God is one, and that there is no antagonism nor inconsistency between Christian doctrine rightly understood and well authenticated scientific truth. He makes a strong plea for Christianity's possession by the well informed. It has nowhere been effective with any other class. There are light well written chapters, dealing with such interests as "Fundamentals", "Authority and Immanence", "The Kingdom of Man and the Incarnation", "The Soul Cry and the Search After God", "Life in the Divine and Everlasting Christ", Personal Opportunity and Eternal Destiny", etc.

F. M. POWELL.

**A Biography of Henry Clay Morrison—The Man and His Ministry.**  
By C. F. Wimberly. Fleming H. Revell, New York. 1922. 214 pages.  
Price \$1.50 net.

Biography is nearly always interesting. This volume is, like so many of its class, more eulogy than biography but it is interestingly written and sparkles with human interest. The author's style is overdone at times, approaching both the rambling and gushing here and there. Dr. Morrison is a unique character, and is often a great preacher. Somewhat of an opportunist and of the spell-binding type, he often fails utterly. What the author praises most is usually the greatest objection to him—his "holiness" or "second blessing" advocacy. His quaint humor, his long hair, tone of voice and other eccentricities, have caused a great group of "little Henry Morrisons" to spring up all over Kentucky. If Dr. Morrison were a great denominational leader rather than the leader of a movement, he would be worth infinitely more to the Kingdom. Because of inherent greatness he lends something of dignity to a movement which will make smaller men ridiculous. Dr. Morrison is an untiring student, a man of tremendous conviction and power. This book is a

worthy tribute to a worthy man. The volume closes with a masterful sermon of his on "The Christ of the Gospel".

F. M. POWELL.

#### IV. HISTORY.

**History of Free Churchmen in Holland, 1581-1701.** By the late J. G. de Hoop Scheffer. Translated by Dr. Scheffer's son, J. de Hoop Scheffer, and edited by Wm. E. Griffis. Andrus and Church, Ithaca, N. Y. 1922. 253 pages.

This is an interesting volume containing much source material from the hand of one who is widely known as a fair, painstaking historian. There is much valuable history for Baptists in this book, not all of which is by any means new, although there is much that is left out that would be of more interest.

The mechanical work of the book is quite faulty, there are many useless punctuation marks, and equally numerous misspelled words, etc. Due, largely, to its being a translation, the style is often cloudy. The book loses much of its value for the average reader in that large sections, originally in Latin and French, are not translated. The appendices are of extreme worth to the historian. The work of the author is more happy than that of the editor, who, like many Dutchmen, makes extravagant claims about freedom in Holland. That there is a vast difference between Tolerance and Religious Freedom has never seemed clear to them. Most of these claims come from the "Reformed" churchmen of Holland, who have long breathed the really free air made possible by American Baptists. Our Baptist ancestors in Holland were merely tolerated, not often unmolested. The documentary work of this volume is extremely valuable and quite well done. No lover of church history should be without the book.

F. M. POWELL.

## V. PEDAGOGY AND CHURCH EFFICIENCY.

**The Community Daily Vacation Bible School.** By E. C. Knapp. Fleming H. Revell Company, New York. 120 pp. \$1.00 net.

Interest in Daily Vacation Bible Schools continues to grow, each summer season witnessing an increased number of such schools. Mr. Knapp is not primarily concerned with the denominational type of Vacation School, but rather the community type; yet his suggestions at many points are practical, and of value to workers in any kind of religious school. He is especially clear and helpful in his chapters which show how to organize, finance, advertise and conduct a Daily Vacation Bible School. There follow helpful chapters on the daily program, music and worship, story telling, hand work, dramatics and pageantry, games and outings, discipline and order, etc. Those who are interested in this type of Bible school will discover in this book a wealth of stimulating suggestions.

G. S. D.

**The Sunday School at work in Town and Country.** William M. Bradham. George H. Doran, Co., Publishers. 1922. 316 pages. Price \$1.50 net.

This book frankly deals with Sunday school work in the small church as it is found in the open country and the small town or village. The school of less than two hundred members is in mind throughout. Every page contains statements of actual facts and suggestions which have grown out of knowledge and experience. The book is first of all a working manual, containing enough of the very simple to meet the needs of the most poorly organized school and at the same time enough of the harder things to keep the best organized school busy as it seeks to achieve its mission.

Some of the chapter titles which arrest the attention and in-

vite a careful reading are: *A Survey of the Field, Organization of the School, Training a Leadership, The Building and Its Equipment, What and How We Teach, The One Whom We Teach, The Sunday School Hour, Getting and Holding Members, The Workers' Conference, The Organized Class at Work.*

With each chapter there is given a list of books for further reading and some outline topics for thought and discussion. The book lends itself to class or individual study and will be particularly valuable for superintendents and pastors.

The author of this volume is a layman who served, while in the banking business, as a teacher and then as a superintendent. For the past eleven years he has been a full-time Sunday school worker. For several years he was engaged in rural Sunday school work. The book comes out of a wide experience and observation at first hand with the small Sunday school.

**Our Junior Department.** By Jeannette A. McNaughton. The Judson Press, Philadelphia. 108 pp. 75 cents net.

This volume is one of a series of texts in religious education known as "The Judson Training Manuals for the School of the Church." Mrs. McNaughton writes with an excellent background of public school experience, plus many years of actual work with Juniors in the Sunday school. She adopts an effective and novel plan for presenting her ideas—that of the story form, in which she tells of the experiences of an ambitious and earnest Junior superintendent who began with almost no equipment or organization, but who after many vicissitudes attained a high degree of real success with her department. This plan of the book makes it exceedingly readable, and gives one the feeling that Mrs. McNaughton is not discussing vague theories but actual, concrete situations and solutions. At the close of each chapter is a section headed "Criticism and Discussion," in which the writer raises questions that have grown out of experiences related in the preceding pages, and analyzes the situations that developed in the progress of the story. Alto-

gether, this is about the best book for the Junior worker that we now have, provided it is supplemented with the necessary standards and plans of the denomination for graded Junior work.

G. S. D.

**Mothers' Problems.** By Harriet Clark, M. D. The Judson Press. 136 pp. 75 cents net.

The writer is a physician and a keen student of child life. She has combined in these talks expert advice as to the physical welfare of the child with suggestions of genuine spiritual value with respect to the child's development in character. The book is written by a mother for mothers and for all those interested in the problems of childhood and youth. It is not filled with half-baked theories about childhood, but is full of practical methods, apt illustrations, and material which the mother (or teacher) can use in the training of children. It would make an almost ideal text book for use in a "Mothers's Class," taught by a wise and sympathetic mother to mothers in the church school, or elsewhere.

G. S. D.

**How to Make the Church Go.** By Rev. Wm. H. Leach. George H. Doran Company, New York. 129 pages. Price \$1.50 net.

The author has brought together some interesting and helpful suggestions in practical church management, many of them founded on sound principles. In the first chapter he deals with the minister as executive, and shows clearly that the modern minister must be able to meet the constantly increasing demands made upon him in this direction. Two chapters follow on "Forces that Move Men," which display a keen insight into human motives, and a good grasp of modern psychology. His discussion of the "Church Office," and "Committees Organization" will be welcomed by ministers who need light thrown on developments which have gone forward so rapidly within recent

years in making the preacher a business man with an "office" rather than a study. The most valuable suggestions come at the point of division of labor by which the pastor is relieved of details of organization by trained laymen and women who assume responsibility for leadership in the various groups within the church. The book is modern and timely, and deserves a place on the busy pastor's desk.

G. S. D.

**The Psychology of Orthodoxy.** By Edwin L. House, D.D. Fleming H. Revell Company, N. Y., 264 pp. \$1.75 net.

Back of much of the error in "New Thought" teachings is a fundamentally unsound psychology. Dr. House has made a thorough-going study of modern psychology, and applied its assured and trustworthy principles and doctrines both to the orthodox teachings of Christianity and to the tenets of the "New Thought" cults. He states his purpose "to show that the Church of Christ has all the worth of New Thought and Christian Science, without their crucial errors."

Dr. House is a reverent believer in the Scriptures, and in the power of a living Christ. In his first chapter he argues eloquently for "A God Who Cares," and in the next chapter outlines the essential elements in a Christian psychology. From that he goes to a discussion of principles of healing, finding in the miracles of Jesus many if not all of the essential principles which have been capitalized and commercialized by Christian Science and similar cults. Insofar as these have real value—and there can be little disputing the claim to real cures of apparently real diseases—the principles operated upon by "New Thought" healers follow natural laws of cause and effect in the mental realm, all of which were perfectly known to Jesus, Dr. House insists, and employed by him as a proper and legitimate means of effecting cures by the power of suggestion. One is made to shrink a little from the effort to reduce to the plane of suggestive therapeutics the miracles of our Lord, though the

author has no such apparent motive. His purpose is to show that one need not go away from Christ, nor orthodox Christianity, nor the evangelical churches, to find all that is of real value in the modern cults which have singled out the relatively unimportant elements of suggestion and auto-suggestion used by Jesus and his followers in helping neurotics to regain normal control, and made these elements in the work of teaching of Jesus into a new religion. The author does not follow the most accredited modern psychology in his large emphasis given to the sub-conscious and "super-conscious mind," theories of the sub-conscious mind as propounded a few years ago having been pretty largely discarded by the best psychologists of today. His chapters on "The Forces of Suggestion," and "The Value of Auto-Suggestion" are especially good. Practical application is made in the closing chapters on "The Destroyers of Health," "The Builders of Health," and "Spiritual Healing." Readers who are interested in this fascinating field of psychology, and who would like to see an earnest attempt by a fairly well qualified student, whose viewpoint is frankly orthodox, to bring psychology to the support of evangelical Christianity, will be well repaid by a careful reading of this book.

G. S. D.

**The Ministry as a Life Work.** By Robert L. Webb, D.D. The Macmillan Company, N. Y. 96 pp. \$1.00 net.

Dr. Webb is Corresponding Secretary of the Northern Baptist Education Society, and in this capacity has had opportunity for wide range of observation and experience with young men. He faces squarely the problem of an inadequate supply of men for the ministry, and points to the reasons, chief among which is the fact that the ministry today is so poorly supported, both financially and in the interest and following of Christian people. His remedy is the challenging of young men to the task of the ministry as the highest and noblest of earthly callings, their

thorough preparation in college and seminary, and their liberal and hearty support as leaders of men in the greatest of all enterprises—the bringing in of the kingdom of God on the earth. The author believes in a divine call to the ministry, but he also believes that this call comes through human agency, ordinarily, and that parents and teachers are responsible under God for the calling out of those whom God has laid His hand upon for special service. The book abounds in striking statements which can be used with telling effect by a speaker who desires to discuss the subject before young people.

G. S. D.

**Modern Christian Callings.** By Irving F. Wood, Dwight A. Day and William Bailey. The Macmillan Company, N. Y. 43 pp. \$1.00 net.

This handbook is designed primarily for use in discussion-groups among college men, and gives the views of three experienced workers in three important branches of Christian service—Bible teaching, church management, and social service. The point of view is that many young men, who do not feel called to the work of the preacher or pastor, would nevertheless consider the investment of their lives in other forms of distinctive Christian work if they knew what avenues of usefulness were open, and how to find their way into these fields of service. Prof. Wood shows that a great field of usefulness is open to the man who has made special preparation for the teaching of the Bible and related subjects in college and in church schools, and points out the course of preparation necessary. In the same way Secretary Day points to the unlimited opportunities opening up today in the field of executive positions in the churches, and shows what qualifications and course of preparation are for such work. Prof. Day is enthusiastic over the ever-widening opportunities for social service, in connection with the church and other agencies, and offers some timely suggestions to those who contemplate giving their lives to this work.

G. S. D.

## VI. EXPOSITORY AND DEVOTIONAL.

**Via Socra.** By the Rev. T. H. Darlow, M. A. Hodder and Stoughton, London, New York, Toronto, 1922. 268 pp. 5 Shillings net.

This volume of The Expositor's Library is fully up to the high standard already attained. The chapters may be found in the judgment of different readers to vary somewhat in interest and merit, but none will be found lacking in the racy quality and shining merits that were conspicuous in the author's other books, "The Print of the Nails" and "The Upward Calling." His expositions are scholarly and illuminating but utterly without affectation or questionable speculation, and always deeply spiritual and of wide range in application and illustration. A mention of some of the headings of chapters would help at least to suggest that they are worthy of study by preachers and teachers and students of the word.

GEO. B. EAGER.

**Spiritual Energies in Daily Life.** By Rufus M. Jones. The Macmillan Company, New York, 1922. 179 pp. \$1.50 net.

This reviewer first became acquainted with Dr. Jones as a writer through The Homiletic Review, in whose columns some of the articles that now appear here in book form first saw the light of publicity. The chief thought and teaching that pervades this volume is that true religion has at its command and within its reach as a dynamic great spiritual capacities and forces in even the humblest of its disciples and devotees which under its inspiring and quickening touch can work miracles of life which in kind, if not in degree, are akin to those wrought so conspicuously in men like Paul, Augustine, George Fox, Judson, etc. So he writes this book, so shot through with this conviction, "to help the rest of us to find the rest of ourselves and live a life of like

strength and vigor of soul." The result is a rare book not only for daily devotional reading and study, but one that cannot fail to aid earnest and trustful souls in this highest quest.

The book compares most favorably with Dr. Jones' other volumes "The Inner Life" and "The World Within."

GEO. B. EAGER.

**The Glory of His Robe. Meditations for the Quiet Hour.** By Rev. Edward John Stobo, M. A. Price \$1.50. Doran Co., Publishers, New York.

There is a peculiar homeliness and a personal touch about Dr. Stobo's Meditations. They are illustrated with a wealth of personal incident and anecdote, and emphasize the great religious and moral truths in a quiet, unassuming way.

His sympathy and understanding bring him close to his readers and make him feel that here is not an exhorter, but one whose heart purpose is to help people over the rough places in the road of life.

The practical nature of these meditations is revealed by such titles as "The Religious Value of Humor," "Pain and its Compensation," "Curvature of the Soul," "How God Comforts." There are fifty of these meditations, each helpful and suggestive.

H. C. WAYMAN.

**What is There in Religion?** By Henry Sloane Coffin. The Macmillan Company, New York, 1922. 178 pp.

Dr. Coffin, minister of the Madison Avenue Presbyterian Church and associate professor in the Union Theological Seminary, is already favorably known also as the author of the timely book "A More Christian Industrial Order." Here he deals more strictly with the subject of religion in its fundamental, spiritual and philosophical aspects. But in doing this he makes clear that true religion is "experimental religion," i. e. he deals

with those aspects of Christian truth which can be demonstrated in the laboratory of every day life. Five of the chapters in the book were originally delivered upon the Merrick Lectureship on "practical and experimental religion" at the Ohio Wesleyan University, in April, 1922. The other chapters, he tells us, were added in order that the presentation of the theme might be less fragmentary. A serious objection to Prof. Wm. James' lectures on "The Varieties of Religious Experience" was that his illustrations were so largely of an abnormal and exceptional character. On the other hand Dr. Coffin has achieved especial merit and success in that he has instanced instead the experience of the more normal and less exceptional character, all be it of leaders of men—leaders of sane, sensible and well-poised manhood—in all departments of human endeavor and achievement.

It has been well said that his book might be called "What the ordinary, normal man may expect in the way of a religious experience." It will repay not only reading but study.

GEO. B. EAGER.

## VII. SCIENCE.

**The Outline of Science. A Plain Story Simply Told. More than 800 Illustrations. Forty in Color. Four Volumes. By Prof. J. Arthur Thomson, of the University of Aberdeen. 1922. G. P. Putnam's Sons, New York. Price \$18.00.**

It is difficult to give an adequate description of these really wonderful volumes by one of the foremost living scientists. He gives in fascinating form the facts of modern science with the theories held about them. Prof. Thomson frankly advocates evolution as the process by which life carries on in the earth, though he confesses his ignorance of the origin of life upon the earth. He leaves plenty of room for the control of God over all and in all though he does not write as a theologian. He is said to be a

Christian. At any rate he does not write in an anti-Christian spirit. The chief criticism that can be made against some teachers of science is that they not only leave God out of account, but go out of their way to attack Christianity. That cannot be said of Prof. Thomson who goes on his way and puts down facts as facts and theories as theories. The volumes are intensely interesting. One does not have to believe all his theories to be greatly instructed and entertained by the wonders of the world in which we live.

A. T. ROBERTSON.

#### VIII. BIOGRAPHY.

**James W. Bashford, Pastor, Educator, Bishop.** By Geo. R. Grose, President DePaw University. 1922. 252 pages. Price \$2.00 net.

Few writings are so interesting as is biography. Few biographies have such worthy subjects as this one. The writer of this book is not simply a sympathetic interpreter, certainly Dr. Grose is that, but his intimate association with Bishop Bashford, first as his pupil and always as his friend, fits him peculiarly for the task which he has done so well. Dr. Grose is a delightful writer and the volume is worth reading from that standpoint alone, but the romantic life of this great Christian statesman should be an inspiration to all who are seeking to extend Christ's Kingdom. There are thirteen short, well written, inspiring chapters, beginning with his early years, going through his college and seminary days, then presenting him as preacher, pastor and citizen, to chapter vi, which tells of him as college president. Bishop Bashford became president of Ohio Wesleyan University in 1889 and so remained with growing popularity and success, till, elected bishop in 1904, he went out to China where the most interesting and profoundest work of his career was accomplished. During these years he did an unbelievable amount

of work. His good wife, always kindly and sympathetic, helped him in his work more than will ever be told.

The author's plan, to interpret the bishop as man and worker, rather than give a chronological account, is admirably done. In following him as he deals with his mind and character, his friends, his sufferings, etc., one finds himself responding to all of the best that stirs within. There are several illustrations, some biographical data at the close and a good index. It is a worthy piece of work concerning a great soul.

F. M. POWELL.

**The Story of Young George Washington.** By Wayne Whipple, Artenus Co., Philadelphia. Price \$1.00

A charming story for young people.

**The Story of young Abraham Lincoln.** By Wayne Whipple. Arthemus Co., Philadelphia. Price \$1.00.

**Far Away and Long Ago.** By W. H. Hudson. Published by E. P. Dutton and Co., New York. Price \$3.00.

The author has given us a story unique among biographies. The author's wonderful imagination flows smoothly and naturally. His acquaintance with nature and "folks" is fascinating.

#### IX. FICTION.

**The Orthodox Devil.** By Mark Guy Pearce. 1922. The Abingdon Press, Cincinnati and New York. 180 pages. Price \$1.25 net.

The writer gives in story form striking discussions of various theological, ecclesiastical and social problems of our day. He

has keen insight and subtle sympathy with all that is best in human life. He has firm hope in the betterment of mankind through the Gospel of Jesus Christ. So the book makes for the good and is readable as well as helpful.

A. T. ROBERTSON.

**Beautiful Joe.** *Saunders.* The Judson Press. Price \$1.50.

This is a new edition of Beautiful Joe. Seventy-five thousand copies of the other editions were sold.

**The Turned About Girls.** By Beulah Marie Dix. Price \$1.75. Published by Macmillan Co.

A good story for young girls.

**Beasts, Men and Gods.** By Ossendowski. Published by E. P. Dutton Co., New York. Price \$3.00.

This is a most interesting story of adventure and hardships amid assassins of Revolutionary Russia. The story is thrilling throughout and gives us first-hand information of the hardships of fugitives in the wilderness of the Far East.

**Henry and Penny.** By Bertha Parker Hall; E. P. Dutton Co., New York. Price \$1.50. Pages 172.

**Pinafore Pocket Story Book.** By Miriam Clark Potter. E. P. Dutton and Company, New York. Price \$2.50 net.

A charming book of stories, the nature of which is suggested by the title.

**To Tell You the Truth.** By Leonard Merrick. Published by E. P. Dutton and Co., New York. Price \$1.90 net.

A volume of short stories extremely fascinating and interesting. The author's usual humor, vividness, earnestness and cleverness move and sway the emotions.

**Valley Waters.** By Charles D. Stewart. Published by E. P. Dutton and Co., New York. Price \$2.00 net.

It is refreshing to find good, sound, clean fiction, which this story is. It is a charming, thoroughly American story breathing inspiration and holding up high ideals.

#### X. EVANGELISTIC.

**The Evangelistic Cyclopedia.** By Rev. G. B. F. Hallock, D.D. Published by George H. Doran Co., New York. 1922. 352 pages. Price \$3.00 net.

The busy pastor, or the evangelist in the midst of a series of special services, will find this monumental compendium a veritable godsend. Dr. Hallock has assembled in a convenient and useable form five hundred revival texts and themes, four hundred and fifty evangelistic illustrations, two hundred evangelistic outlines and sketches and methods of evangelism. Also suggestions as to the need of evangelism, pastoral evangelism, vocational evangelism, Lenten evangelism, and Decision Day, to which are added ten great revival sermons.

The book is rightly called "Evangelistic Cyclopedia." From the first page to the last it throbs with the spirit of the Master. Pastors will find help and inspiration in this book.

Dr. Hallock was educated at Princeton University and Prin-

eton Theological Seminary. He was ordained a Presbyterian minister and held several pastorates before taking up religious journalism. In 1902 Dr. Hallock made an extensive tour in Europe, Egypt, and the Holy Land. His writings include a large number of books, booklets, and tracts, and numerous articles in religious and secular magazines. He is now editor of *The Expositor*. His long and varied experience and intimate knowledge of methods of Christian work eminently qualify him to write this great book, "The Evangelistic Cyclopedia."

H. C. WAYMAN.

## XI. HOMILETICS.

**Honest Debtors—Sermons and Addresses.** By Orrin Phillip Gifford, D.D., The Judson Press. 1922. 248 pages. \$1.50 net.

This little volume contains some of the "finest work of one of the ablest Baptist preachers and platform speakers." No preacher or student of preaching should deny himself the privilege or inspiration of this book. To any one who in any sense interprets Christian living in terms of stewardship of life, this book will fill a great need. Dr. Gifford has long been known and admired as a preacher and public speaker of force, brilliant style and pleasing address. But his deliverances do not lose their power or appeal when put in print. There is a timeliness in his choice of themes as well as aptness in their treatment. The book is divided into two parts; the first part contains eighteen choice sermons, with such subjects as "Honest Debtors" (from which the volume is named), "Hope of Gains," "Christian Use of Money," "Religion and Business," "The Holy Spirit," "The Spirit's Birthday," "A Real Revival," "Redemption Through Blood," "God's Purpose in Christ," "Authority in Religion," etc. The second part of the book is made

up of six addresses: "Is Life Worth Living?" "Character a Credit Man's Asset," "Christian Science," "Soul Winning," "Adoniram Judson," "Religious Liberty," etc. Every sermon, every address, is unique, unique as is the author. They sparkle, they thrill, they instruct, they impel. This little book is a rare treasure which should grace every library. The compelling seed thoughts of a great mind and soul are contained in this volume.

F. M. POWELL.

**The Children's Six Minutes.** By Rev. Bruce S. Wright. George H. Doran Co. 1902. Price \$1.25 net.

Dr. Wright has had conspicuous success in so conducting part of his regular services as to be definitely helpful and appealing to children, and those sermonettes demonstrate his fine ability in this direction. Parents and teachers, as well as pastors, will find this material very useable and suggestive. The sermonettes are notable for their brevity and picturesqueness. They will arrest and hold the attention of little folks. The memory verse and hymn with each sermon constitutes an original feature of great practical value.

H. C. WAYMAN.

**The Mind of the Master.** By Rev. John Watson, D.D. Published by George H. Doran Co., New York. 338 pages. Price \$1.50 net.

The re-issue of this volume of sermons by the famous author of "Beside the Bonnie Brier Bush" will be very welcome to the younger generation of ministers and Christian students who have not had the opportunity to study the thought and methods of this great Scotch divine. Many others there are who will wish to add this volume to their shelf of great sermons by great modern preachers. The author was a notable Presbyterian minister in Scotland and England for over thirty years, and his sermons reveal his remarkable depth of thought and his mastery of

the art of preaching. Dr. Watson was Moderator of the Synod of the Presbyterian Church of England, in 1900. In 1896 he visited America as Lyman Beecher Lecturer at Yale University. He will long live in the hearts of multitudes in America as well as in England, because of his inimitable appreciation of human nature disclosed in "Beside the Bonny Brier Bush" and other similar works, and in this volume of sermons, "The Mind of the Master."

## XII. MISCELLANEOUS.

**Essays and Addresses.** By R. W. Dale, Third Edition. 1922. Hodder and Stoughton, London. 398 pages.

Any one who has ever heard, or read after the late Dr. Dale, will welcome the opportunity this book affords to possess seven of Dr. Dale's choicest productions in a single, well bound and neatly printed volume. The work of selection was done by Dr. Dale's son after the death of the author, but from a plan for publication which the author had made. The insight and heart power of the author is felt in every page. One can hardly lay down the book when once begun. The style is vivid and vital. The seven chosen chapters are the following: "Christ and the Controversies of Christendom," "The Holy Spirit in Relation to the Ministry," "The Worship and the Work of the Church," "The Idea of the Church in Relation to Modern Congregationalism." Then there are two chapters on "Congregationalism" in both of which the broad mind and big heart of the author are very evident—the author was a Congregationalist. In chapters 6 and 7 he discusses "Matthew Arnold and the Non-conformists" and "The Doctrine of the Real Presence in the Lord's Supper" respectively. These are "Mountain Peak" themes, discussed by an intellectual and spiritual mountaineer. Inci-

dentially one gets valuable sidelights on the religious conditions in England during the latter half of the last century. Dr. Dale died in 1895, and was keenly alive to the religious problems of England until the very end of his life.

F. M. POWELL.

**The Lesson Handbook for 1923.** By H. H. Meyer and E. S. Lewis. Methodist Book Concern, New York and Cincinnati. Price 35 cents net.

This is one of the many pocket lesson books for 1923. The work is well done and is designed primarily for Methodist Sunday School teachers.

**If America Fail!** By Samuel Zane Batten. The Judson Press, Philadelphia. 1922. 265 pages. \$1.60 net.

This startling title is the least startling thing about the book. It bristles with interest throughout. There is not a page, scarcely a sentence, that should escape the attention of a single American today. Dr. Batten is a close and sympathetic student of American life. He is also a humble Christian who gladly acknowledges it. He has been a tremendous power in winning men to Christ and saving them for the Kingdom. He is best known by his work in social Christianity, but, unlike so many in the same field, he has never lost sight of Christianity—in fact his social gospel is *the* gospel. Much of the material in this book is not new. But any subject treated by Dr. Batten is new. He divides the discussion into two parts: The first part dealing with the "Rise and Fall of Nations" discusses the Mission of America, the Causes of National Decline, the Power of Wealth, Increasing Social Pressure, and the Passing of the American. The second part, "The Conditions of National Success," takes up the "Search for Justice," "Conservation," "Democracy in Prac-

tice," "Discipline," "The Family," "Americanization," "The Supremacy of the Spiritual," etc., and ends with a ringing chapter on the "Christianization of the Nations." If there were only some way to get our preachers and politicians to read this book! The author sees clearly, not only America's position and mission in the world, but also her tendencies. It is a heartening, challenging work.

F. M. POWELL.

**The Thoughts of Youth.** Samuel S. Drury. The Macmillan Co., N. Y. Price \$1.25. Pages 186.

Dr. Drury has written a really fine book for college boys, if they can be gotten to read it which is not always easy to do. College boys so often assume an attitude of omniscience that is hard to overcome, but this book will help.

A. T. ROBERTSON.

**Confessions of an Old Priest.** Rev. S. D. McConnell, D.D., LL. D., D. C. L. 1922. The Macmillan Co., New York. Pages 125. Price \$1.25.

This is one of the books that should never have been written or, when written, should have been burned, not published. Not that it will do any real harm to Christianity, for it will not. But the author is a man who, reared a Scotch Presbyterian has been an Episcopal clergyman for over fifty years, who has renounced all faith in Jesus as Lord and Saviour and sees nothing in Christianity save vague dreams of Oriental and Greek philosophies. He fears that he ought to have given up his place as a minister before he wrote this book, which in all honesty, he should have done. But the tragic thing about it all is the sad exhibition of senility, garrulity, and incoherence all through the book. He contradicts himself a hundred times which it is char-

itable not to itemize. He imagines that he is a scholar, while he makes a school-boy's blunders. He swings from reactionary ignorance to the extreme of crass speculations and follows the crudest guesses of the latest faddists with sheer credulity. He whimpers like a spoilt child at his own helplessness to stem the tide of orthodox Christianity and bewails the impotency of the radical preachers and churches. It is all pitiful senility. It is to be wished that some one could have restrained all this vain babbling, and yet its inanity may do good to some who need to see the bald credulity of radical theology.

A. T. ROBERTSON.

**The Place of Books in the Life We Live.** By Rev. Wm. L. Stidger. 1922. George H. Doran Co., New York. Pages 198. Price \$1.25 net.

Dr. Stidger has made an attractive book about books. He reads at least one book a day and so knows a deal about books. It is a good book for college boys and girls and for others also who need stimulus to read and to read wisely. Surely there was never a day when more worthless books were published than now.

A. T. ROBERTSON.

**Who's Who in the Universe.** By James Robert Gettys. The Abingdon Press, New York-Cincinnati, 1922. 116 pages. \$1.00 net.

This work is wholly unlike any other "Who's Who," but its unique contents fully justify the title. The subjects and personalities dealt with are perenially pertinent and would be a timely contribution to the thought and life of any age, but they are especially important to thinking men in this turbulent and critical period of the world's history. The discussions will be found at variance often with popular customs and opinions, but

may be all the more worthy of consideration for that reason where and when prevailing opinions and customs need to be revised. The chapters on Money Power, Mind Power and The Only Hope are alone worth the price of the book.

GEO. B. EAGER.

**Home Lessons in Religion. A Manual for Mothers. Vol. II. The Four and Five Year Olds.** By Samuel Wells Stagg and Mary Boyd Stagg. 1922. The Abington Press. New York. Pages 171. Price \$1.00.

Mothers will find this volume very useful. It is very well done and is full of helpful hints. ELLA B. ROBERTSON.

**Old Morocco and The Forbidden Atlas.** By E. C. Andrews. Doran Co., New York. 295 pages. Price \$3.00 net.

The author has given us an interesting story of enchanted days and nights under Eastern stars. The wild tribes and banditti of the neglected region of Morocco live before us in this delightful story.

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